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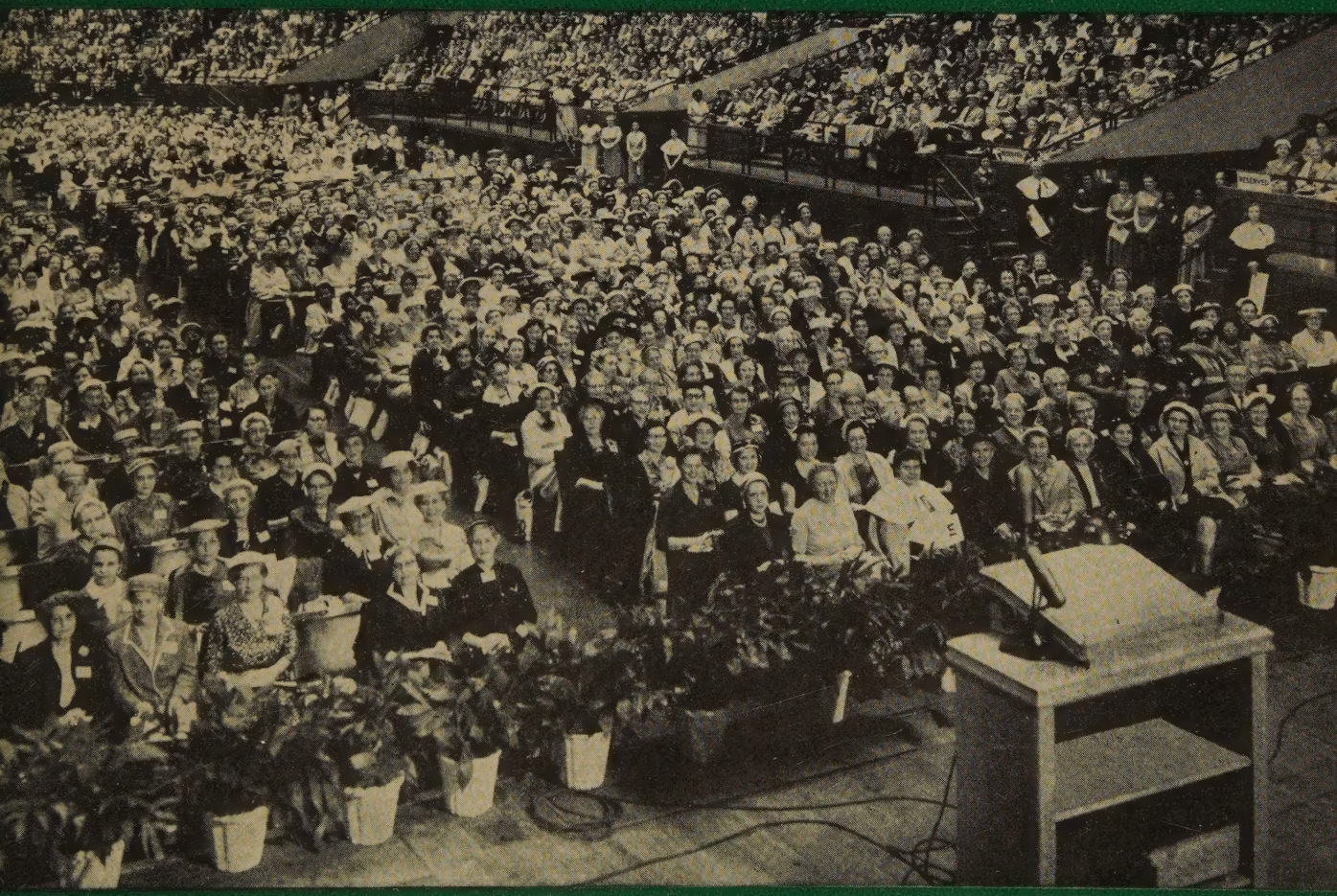
JULY-AUGUST 1958

The METHODIST WOMAN



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Missions on Film

by ELIZABETH MARCHANT,
Secretary of Visual Education

Brighten your study program with audio-visual materials! Listed below are productions especially recommended for the 1958-59 study program. [1]

NORTH AMERICAN NEIGHBORS

Movie films

North American Neighbors—New interdenominational film presenting the hopes, the despairs, and way of life of our continental neighborhood including Alaska, Canada, Puerto Rico, and Haiti. Includes scenes of George O. Robinson School in Puerto Rico and day schools in the churches there. 27 minutes. Rental, color $12; black and white $8.

Alaska, a World To Be Won—Color film describing the physical, economic, and moral problems which face the church in Alaska and the work of Methodist missions in the outpost. 27 minutes. Rental $8.

Hawaii, Crossroads of the Pacific—Color film picturing the history, economy, and socio-political conditions of Hawaii. Against the background of the Methodist mission program, a story of two students is developed. 28 minutes. Rental $8.

Out of the Dust—Dramatic film on missions in Latin America based on the life of an American engineer who becomes a missionary. He relates his experience to an American salesman and tells him about a rural pastor's contribution to Cuba. 45 minutes. Black and white. Rental $8.

Report From Mexico—Story of the Protestant program carried on in Mexico as told by students of the Union Theological Seminary to a young couple vacationing in Mexico City. 25 minutes. Rental, color $8; black and white $6.

Filmstrips

Home Department Filmstrip with section on Puerto Rico, available in the fall.

Christian Frontiers in Alaska—Color filmstrip outlining the types of missionary work being carried on by Methodism in Alaska. Narration on 33⅓ rpm or 78 rpm records. Sale price $11; rental $2.50.

Methodism in Hawaii—The Methodist program in Hawaii. Color with 33⅓ rpm record. Sale $11; rental $2.50.

North of the Rio Grande—Methodist ministry to Spanish-speaking people of America's southwest. Narration on 33⅓ rpm record. Color. Sale $7.50; rental $2.50.

MIDDLE EAST

Movie films

Mid-East Profile—The complex world of the Middle East is unfolded with a close look at today's religious, social, and political problems, and the response and tactics of the Christian mission there. 29 minutes. Rental, color $12; black and white $8.

South of the Clouds—Useful film depicting the status of women in Muslim lands. In the Near East two girls with different backgrounds meet in the Christian college of Beirut. The girl from the wealthy Muslim family learns the meaning of service to her people. 36 minutes. Black and white, rental $6.

Filmstrip

Village Reborn—Story of how a literacy class in a village church revolutionized the life of an entire Egyptian community. Color filmstrip with reading script. Approximately 70 frames. Sale $5.

A STUDY OF ISAIAH

(No suitable films or filmstrips were found for this study.)

UNDERSTANDING OTHER CULTURES

Movie film

Man and His Culture—Humorous semi-fantasy on various culture patterns in the world. Included are peoples of Africa, America, China, Latin America, and India. 16 minutes. Black and white. Rental $3.50. Encyclopaedia Britannica Films local libraries: for list of these, write to EBF, Inc., 1150 Wilmette Avenue,Wilmette, Ill.

(Note: For this study choose from productions in the "Visualizing Missions" catalog of the Methodist Board of Missions, available from any Methodist Publishing House film library. Also recommended are films from the "See It Now" series produced by Edward R. Murrow; for a list of these films write to Contemporary Films, 267 West 25th Street, New York 1, N. Y.)

LANDS OF DECISION

(New productions for this emphasis)

Movie films

Congo Journey—Documentary film showing the rural and urban ministries and woman's work which are helping the Congolese in their transition from simple tribal life to a complex industrial economy. 30 minutes. Rental, color $10; black and white $6.

Mission in Bolivia—To be released in the fall of 1958. A documentation by missionaries themselves, of Methodist missions in Bolivia. 25 minutes. Color $10; black and white $6.

Korean Caravan—Missionaries from Seoul organize a field trip to an outlying rural village on a medical and evangelistic mission in answer to an urgent need. Color. 25 minutes. Rental $8.

Filmstrip

Congo Christian Centers—For release in the fall of 1958. Impact of Christian centers on the lives of a people in the midst of great social, industrial, and cultural change; general work and woman's work shown in rural and urban centers. Narration on 33⅓ rpm record. Color. Sale $10; rental $2.50.

GENERAL

Movie Films

Reply to Reality—Color film in which young people face a call to mission. Missionary recruiting film. 30 minutes. Rental $8.

Assignment in Unity—An interpretation of the relationships between Christians in the local church and the world Christian movement, with an explanation of the functions of the World Council of Churches. Color with reading script. 70 frames. Sale only, $4.

This Is Christian Social Relations—Pictorial summary of the scope of Christian Social Relations, and the responsibilities of the secretary and her committee. Color, reading script. 70 frames. Sale only, $4.

It's a Busy Life—Gay, fast-moving cartoon filmstrip, for all Methodist women. As Mrs. Busy tries to solve her problem, the total program of Methodist women is presented. Color with narration on 33⅓ rpm record. 92 frames. 10 minutes. Sale $8; rental $2.50.

[1] All productions listed on this page are available from the nearest Methodist Publishing House, unless otherwise indicated.

Note: Every Society or Guild should have access to the 1958-59 Fourth Edition of the "Audio-Visual Resource Guide," including 2,500 current church-related audio-visual materials. Sale price $10. Order from Audio-Visual Resource Guide, 257 Fourth Avenue, New York 10, N. Y.

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The METHODIST WOMAN

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by the
Woman's Division of Christian Service
Board of Missions of The Methodist Church

★ ★ ★ *Contents* ★ ★ ★

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Cover: The Fifth Assembly of the Woman's Society of Christian Service. Sorry we could not show the entire group. Eugene Taylor, photographer.

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All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y., Room 1008.

Figuratively Speaking

Deaconess Recruitment

by

MARY LOU BARNWELL

HAVE YOU studied the report of the Commission on Deaconess Work in the *Eighteenth Annual Report* of the Woman's Division of Christian Service? If not, and even if you have, please read it as you study the figures in this article. Ask yourself if you have any responsibility for these figures. Could there have been a more favorable report if you had prayed more definitely for specific young people; if you had spoken to and encouraged that girl who was trying to find God's will for her life; or even if you had given your consent for your own daughter to answer her call from God?

During the last fiscal year there were 804 deaconesses in The Methodist Church. Of this number, 482 were in active service and 322 were retired. Since unification in 1940, there have been 332 deaconesses received through commissioning, reinstatement, and transfer from other relationships. During the same period, there have been 262 withdrawals (151 were for marriage); 29 active deaconesses have died; 4 have transferred to foreign service; and 336 have retired. The total received for active service was slightly more than one-half of the total number lost from active service by withdrawal, death, and retirement.

Year	Commissioned	Reinstated	Transferred in	Transferred out	Retired	Died	Withdrawn
1940	15	—	—	—	11	—	3
1941	6	—	—	—	21	2	16
1942	15	1	—	1	20	—	29
1943	18	—	—	—	14	2	25
1944	14	1	—	—	13	1	15
1945	13	—	1	—	17	2	9
1946	14	—	5	1	20	1	17
1947	16	1	2	1	17	2	16
1948	17	—	—	—	18	3	25
1949	13	—	2	—	15	—	14
1950	21	3	2	—	20	4	14
1951	0*	1	51	—	19	2	14
1952	16	1	—	1	22	—	19
1953	15	—	3	—	22	5	10
1954	11	1	3	—	26	1	9
1955	14	—	4	—	25	3	10
1956	11	1	1	—	20	1	10
1957	16	2	1	—	16	—	7
	245	12	75	4	336	29	262**

Total received for active service—332

Total released from active service—631

* Because of a change in the date of the annual meeting.
** Of the 262 who have withdrawn, 151 withdrew for marriage.

In business and industry the is increasing recognition that t experience and wisdom of peop of mature years are desperate needed. Yet, there is a tendency the part of employing groups request young people to fill vaca cies. And true it is that the vig enthusiasm, and idealism of you people are often needed to balan the diminishing activities of so older people, as well as to bri the freshness of their abilities a interests into full expressi through the church. Both old people and younger people a necessary to the ongoing progra

Unfortunately, recruitment lagging behind retirements a other losses from active servic Look at the figures showing the a range of active deaconesses.

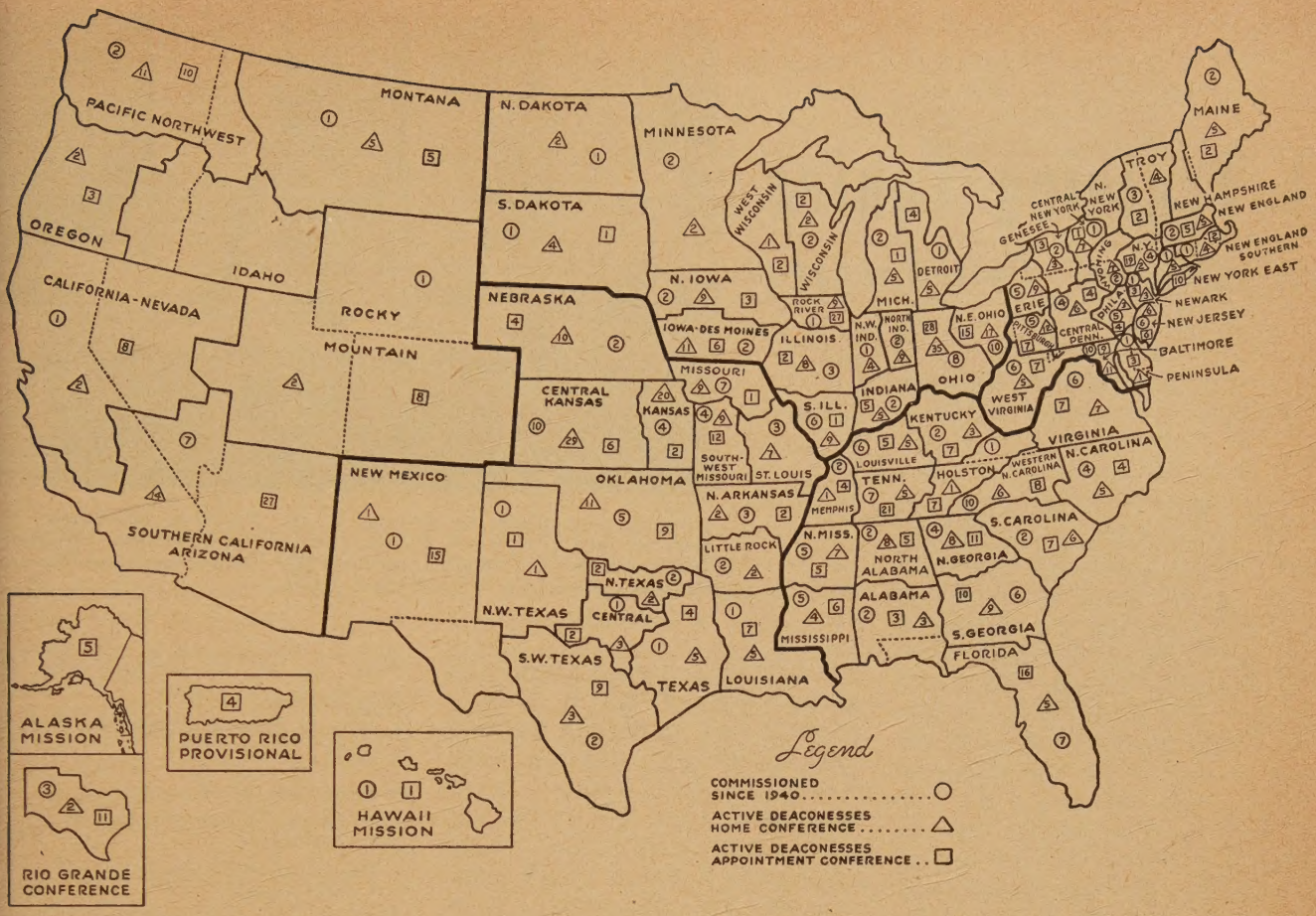
Under 30 years of age	
30-39	
40-49	1
50-59	1
60-69	1
70-79	
Over 80	
Total	4

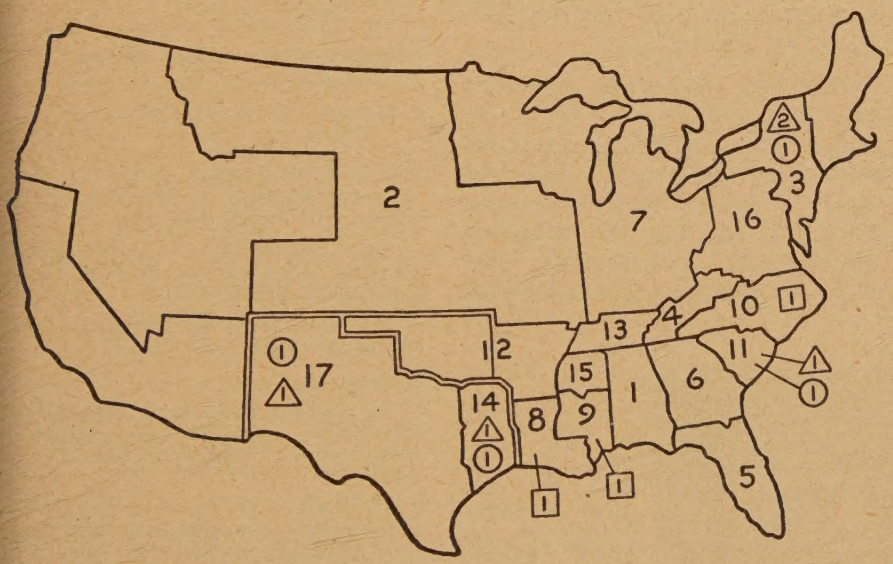
Fifty-eight per cent of the acti deaconesses are over fifty years age. More than 100 deaconesse now in active service, are eligib for retirement now.

At the beginning of this qua rennium a goal of 100 new deaco esses each year was set. This wou mean an average of one new de coness from each conference a nually. Is that expecting too muc

Look at the map to see how yo conference has rated since unific tion. The numbers in circles ind cate the number from the confe ence who have been commissione deaconesses since 1940. The t angles carry the total number presently active deaconesses w have gone out from the conferenc The square indicates the numb of deaconesses now serving with the conference.

Now ask yourself what you c do to further recruitment in yo conference. Is the Secretary Missionary Personnel receiving t





Central Jurisdiction

1 Central Alabama
2 Central West
3 Delaware
4 East Tennessee
5 Florida
6 Georgia
7 Lexington
8 Louisiana
9 Mississippi
10 North Carolina
11 South Carolina
12 Southwest
13 Tennessee
14 Texas
15 Upper Mississippi
16 Washington
17 West Texas

help she needs? Is there an active Committee on Christian Vocations in your local church? Is the Annual Conference Deaconess Board functioning effectively? Do you feel a personal responsibility for helping young people know how they may find their place in the program of deaconess and missionary work?

Look again at the May issue of THE METHODIST WOMAN. Read about the young women who were commissioned at Buck Hill Falls and those later commissioned at the Assembly. One could not ask for a more dedicated, better trained, highly qualified group of young women. But we do ask for many more such as these. For there are millions of children, young people, and adults in this nation and others who claim no faith, whose minds and souls hunger, who reach out in desperation for a thrill or a sense of satisfaction. Some of them become "step-sitters"; some become "delinquents"; some become "criminals." They could become responsible Christian citizens if men and women of faith walked among them and with them.

A Training Center

in Asia for Deaconesses

by

PRUDENCIA FABRO

Looking over plans to present to the building committee are (left to right) Prudencia Fabro, director; Leila Dingle, treasurer; and Remedios A. Totaan, registrar. Dr. Fabro has been director of Harris Memorial School since 1950.

IN 1903, a deaconess training school was begun in Manila, Philippines, with a student body of ten girls. Protestantism was four years old. The coming of the early women missionaries of the Woman's Foreign Missionary Society gave incentive for preparing young women to serve in the new church. From the beginning the deaconess school was designed to train young women for effective Christian witness to the women and children of a new harvest field.

Today, after 53 years, Harris Memorial School in Manila is an institution whose name is synonymous with the evangelization of a people who have become the Methodist Church in the Philippines.

Through the years Harris has kept pace with the rapidly growing Methodist Church. It met the early demands for a trained leadership to reach into the homes of potential believers. Always there were young women willing to go anywhere to help strengthen the Sunday schools and women's work. Harris met each challenge as it came. And when the present age called for the church's first foreign missionary, it was a Harris graduate who was commissioned to go to another Asian land to share the Gospel of Christ.

With the experience gained in this first half-century of service, Harris now moves to reach out to the rest of Asia. Its doors are now open to foreign students seeking deaconess training. Its graduates are already the missionary task force in the pioneer and established work of the Philippines and its neighboring countries.

This is Harris Memorial School in 1958:

Student body of 78 students:

- **Northern Philippines Annual Conference 18**
- **Northwest Philippines Annual Conference 20**
- **Philippines Annual Conference 30**
- **Mindanao Provisional Annual Conference 4**
- **Malaya, Japan, Taiwan, Okinawa 6**

A faculty including:

Eight Filipino teachers, four of whom are Crusade Scholars.

Four missionaries of the Woman's Division of Christian Service (part-time and full-time).

One missionary of the Division of World Missions (part-time).

Operational data:

An annual budget of $29,459 of which 28½ per cent is contributed from sources earned in the Philippines.

71½ per cent given in annual appropriations and gifts from the Woman's Division of Christian Service in the United States.

49 annual scholarships provided by the district MYF, Harris alumnae, and the Woman's Societies of Christian Service in the Philippines, and from Methodist women in the United States.

From top are Rose Hu, Taiwan; Michiko Tonegawa, Japan; Esther Khoo, Malaya; Eileen Boey, Malaya; Beatrice Oswald, Malaya, and Miyoko Arakaki, Okinawa.

Training at Harris

Today Harris gives a young woman a four-year course leading to her commission as a deaconess

in the Methodist Church. Until the 1957-58 school year, Harris trained a girl for only three years prior to her field assignment. With the changing role of the deaconess, a growing responsibility for her leadership to help train others, a new curriculum is designed to prepare her for the larger service demanded by local churches.

Affiliation

Within this new framework will be continuing cooperation with Union Theological Seminary in Manila where Harris students take classes in Bible and theology. An affiliation between these two leading Christian schools has been maintained since 1941, except for the war years. At present only seniors at Harris participate in seminary classes.

A projected plan for affiliation with the Philippine Christian Colleges, also in Manila, is underway. Harris students will enroll there in courses needed to supplement their new four-year program and lead them into areas of liberal arts studies. Accreditation will be given Harris faculty members who qualify to teach in the college and thus the students will earn some credits toward a college degree as they prepare for deaconess work.

In keeping with this new program, the school will construct an additional wing to its present postwar building. This extension, scheduled for completion this month, is made possible by a gift from the Woman's Division. The new structure will include a chapel on the first floor; more classroom space on the third floor; a guest room and prayer room on the second floor, and provision for a convalescent room for students who are ill. The extension will give room for the additional class of the four-year program and provide space for at least twenty-five students.

From Present to Future

Harris is building good will among its neighbors at home and abroad. The school has opened its doors to students from other nations, the first experiment in such training took place as far back as 1934. In that year a Batak Christian girl, Lineris Manullang, Medan, Sumatra, entered Harris. She graduated as a Methodist deaconess in 1936.

The war period and postwar reconstruction intervened to prevent an extension of this program. It was revived in 1953 when Miss Mary Lou Barnwell, executive secretary of the Commission on Deaconess Work, visited the Philippines and together with the Harris faculty studied the development of the deaconess movement in the islands. As they witnessed the extent of the work and the training program at Harris, they saw the possibility of starting deaconess work in other countries of Asia. Miss Barnwell later visited some of these countries and told about the program at Harris. Malaya was the first to express its need for this type of worker and a year later Betty Ngoi, a Chinese girl from that country, entered Harris. She took kindergarten training and is now serving at Wesley Methodist Church, Singapore.

Meanwhile the idea of Harris as a training center for Christian young women of Asia was spreading abroad. At the 1955 biennial meeting of the deaconesses in Nashville, Tennessee, the deaconesses of the United States expressed their desire to provide a scholarship for a Japanese girl who would become a deaconess through the Harris program. A special offering was taken and two years later the Japanese girl, Michiko Tonegawa of Tokyo, entered Harris.

Malaya has continued to express interest in this type of training for women workers. In 1956 two more students, Beatrice Oswald, a Tamil from Banting, Selangor, and Eileen Boey, a Chinese from Kuala Lumpur, enrolled at Harris for deaconess and kindergarten study.

At the consultation meeting of Christian leaders from Southeast Asia held in Bangkok in March, 1956, Harris was lifted up as the only school in Southeast Asia training deaconesses. Taiwan heard this report and sent Rose Hu to become its first Methodist student for deaconess training in the Philippines. Rose's enthusiasm was relayed by correspondence to her home church and a second applicant from Taiwan applied for admission for the 1958-59 school term.

In 1954, the Methodist Church of the Philippines sent Miss Filomena Natividad to Okinawa as its first foreign missionary. She in turn recruited the first Okinawan student for Harris, Miyoko Arakaki.

Today Harris, facing one of Manila's busiest traffic lanes and surrounded by impressive government buildings, stands as the leading training center for deaconesses of the Methodist Church in the Philippines and for the emerging congregations of Malaya, Japan, Okinawa, and Taiwan.

Gospel Team members pause before leaving for a small church four hours drive from Manila.

The Christian Witness in NORTH AFRICA

by

RUTH LAWRENCE

Miss Lawrence is the Executive Secretary for Europe and Africa of the Woman's Division of Christian Service

Babies and little children play at the Christian Social Center, Tunis, Tunisia.

NORTH AFRICA, one of the most troubled areas in the world today, is very different in people, culture, and religion from that part of Africa which lies south of the Sahara Desert. Its native peoples are white or light brown and belong to such ethnic groups as Arabs, Kabyles, Turks, and Egyptians and their culture and religion are predominantly Mohammedan or Muslim. The countries in North Africa—Morocco, Algeria, Tunisia, Libya, Egypt, and Northern Sudan—together with most of the countries in the Middle East, in Afghanistan, in West and East Pakistan, in Indonesia, and in Malaya, where the people are largely followers of Mohammed, make up what we call the "Muslim world." And still more than 35,000,000 Muslims live in India.

Muslim lands present a real challenge to Christian missions and offer the most difficult fields in which to work because Muslims are very slow to renounce the faith of their fathers and accept Christianity. However, The Methodist Church of the United States is at work in a number of these countries such as Algeria and Tunisia in North Africa, West Pakistan, India, Malaya, and part of Indonesia.

Recently the Middle East from Morocco on the west to the eastern borders of Iran on the east has made news headlines. We read the tragic story of the Arab refugees, many of whom are living in sight of their homes and lands in Israel but are unable to return to them. The struggle of the French to hold Algeria as a part of France continues with accelerated fighting and suffering by both French and Algerians.

Two years ago Morocco and Tunisia, formerly protectorates of France, became independent governments. News items today indicate that both are showing sympathy with their Algerian brothers. Events are moving so swiftly it is hard to predict what the situation will be by the time this article appears in print.

50th Anniversary

Against this background of political upheavals, terrorism and fighting, distrust and intrigue, The Methodist Church and other Christian mission boards and agencies are endeavoring to bear witness to their faith in Jesus Christ. This year, 1958, marks the fiftieth anniversary of the work of The Methodist Church in North Africa. A group of Methodist delegates to a World Sunday School Convention meeting in Rome visited Algiers in 1907. They were convinced that the Methodist Episcopal Church should start work in Algeria and Tunisia under the guidance of Bishop Joseph Crane Hartzell. Two English women had been working in North Africa since the early 1890's under a small independent organization. In 1908, they joined The Methodist Church and transferred their work to its care. The next year the Woman's Foreign Missionary Society assumed the support of these two women and subsequently appointed them as missionaries. Later, other European women were added to the staff and in 1922 the first two missionaries from America were sent, one of whom is still serving there.

Because of disruptions due to the financial crisis of the 1930's and World War II both missionary and national staffs were seriously cut and work programs curtailed. The Home for Girls in Tunis was closed and activities among Muslim girls and women ceased until 1952. The Home for Girls in Algiers was closed and the girls were moved to the Home in Constantine which continues to render a valuable service to children from different parts of Algeria.

During the years since the war the mission, with greatly reduced staff, has endeavored to carry on as much of the former program as possible and at the same time to begin work on other stations where only missionaries of the Division of World Missions were working. Social evangelistic work was begun at Fort National in Algeria and the work was reopened in Tunis through a Christian Social Center

for women and girls. Medical and social-evangelistic missionaries were sent to the little market town of Les Ouadhias not far from Fort National in Algeria.

By 1954, when the movement to gain independence from French rule became pronounced in Tunisia, The Methodist Church was working in Tunis, its capital, and in six places in Algeria: Algiers, Constantine, Oran, Fort National, Il Maten, and Les Ouadhias. The Woman's Division was participating in all except Oran.

How does the political situation affect our work at the present time?

Due to the fighting in the mountainous regions where our rural stations of Il Maten, Fort National, and Les Ouadhias are located, it became necessary in 1956 to close the work at Il Maten, and to move all missionaries to the city of Algiers. Later the missionaries of the Woman's Division were moved from both Fort National and Les Ouadhias, but they have returned to Les Ouadhias in spite of the hazardous situation.

These girls are at the new Home for Women, Les Aiglons, El-Biar, Algeria.

While some doors were closed, others were reopened in Algiers, where the program of the Woman's Division had been temporarily stopped because of the lack of personnel. Missionaries, who moved to Algiers from closed work on other stations, are rendering valuable service in ministering to the families who have fled to the city from villages near our station of Il Maten; in operating a Home for Young Women; and in conducting a social-evangelistic program for young girls. Such projects as translation of the Scriptures, preparation of literacy materials, and a language school for the study of Arabic are being developed in cooperation with other denominations. Regional interdenominational conferences of Christian Arabs and Kabyles continue to be held annually.

In spite of the very critical situation in Algeria, the missionaries are retaining the confidence of the Algerians with whom they have worked in past years. One of our missionaries who is French has expressed it this way:

"In spite of the fighting, the attitude of the Kabyles has not changed toward the missionaries whom they know. They ask me to visit them more often and they listen to the reading of the Word of God with interest. The indigenous people know well those who love them and wish them well. I would wish only to have more time for visiting and helping them."

Since Tunisia became independent in 1956 there has been a marked tendency to social reform and to freedom from narrow religious and linguistic nationalism. Already plural marriage and easy divorce have been abolished and women have been given the right to vote. Government leaders have given the assurance that the government has accepted the principles of religious liberty laid down in the United Nations Declaration of Human Rights.

Adjacent to the Christian Social Center for men and boys which the

The sick are ministered to in war-disturbed Algiers, Algeria.

Division of World Missions has been conducting for many years in Tunis stands the Center of the Woman's Division which was opened four years ago. Here two missionaries of the Woman's Division, two missionary wives of the Division of World Missions, the wife of our Arab pastor, and other volunteer workers are daily witnessing to women, young girls, and children of Jesus Christ the true revelation of the loving Heavenly Father.

We do not know what the future holds for Algeria in its relation to France, or for the whole of North Africa in its political orientation, but we are convinced it is imperative that the Christian forces at work there be strengthened. It is a crucial moment for the Christian community in North Africa. It is very important that we inform ourselves of the political and social conditions in this strategic part of the world as well as of the Islamic faith which permeates the entire area. As Methodists we must seek to maintain and make more effective the Christian witness before the people in Algeria and Tunisia that they may know the abundant life that comes through faith in Jesus Christ, the Son of God, and the Savior of Mankind.

Evidences of Growth

CHRISTIAN FAMILY LIVING

by IRMA HIGHBAUGH

This is the second story in a series of three instances giving evidences of growth in Christian family living in Asian families. These stories are good background reading for those who plan to attend the Family Life Conference to be held in Chicago, Illinois, October 17-19. (See page 5 of the June issue.) A third story will appear in the September issue. The stories are resource material also for *Understanding Other Cultures*.

IT WORKS both ways. In Burma a couple had been members of the Preparation Group for the Family Life Series. Not once did they miss the Parent's Group or the Leader's Group during the series held in their town. A small group of leaders met to evaluate the series at the close. It turned into a testimony meeting, some of it too intimate to repeat.

"I have been drinking a long time and sometimes got drunk in my home," said Mr. M, an outstanding member of a liturgical church which did not oppose drinking. The man was known as a lay reader of the church and had volunteered for further training to take more responsibility as a leader in his church. "During these weeks in the Family Life Series I have come to see this drinking as a sin. I have made my dedication to God and in His strength, I shall stop permanently," he said.

His wife, with tears in her eyes, told how she had nagged him. A member of a different church that counted drinking a sin, she felt she was always right. She could never bring herself to join with her husband in his religion. As a professional woman, she earned as much as he and was independent in all her daily life. She, too, had recognized her own shortcomings during the series and had determined on a new life.

These leaders both realized the effect of their husband-wife relationships, and constant differences, on their fifteen-year-old son. They determined to strive together for more of the spirit of Christ in their daily home life. The couple stayed together.

In another place in Burma, with a different language, and a rural, rather than a city setting, a couple was in deep trouble. "You might just as well stop this Family Life Institute unless you can help our family solve our problems," the caller exclaimed with deep feeling. He was a member of the Leader's Group meeting in the church. "My wife wants to leave me. If our family breaks up, the church people will not believe in Christian family life anymore!" he concluded. The couple were so prominent in the church that their behavior would certainly affect a large number of members. A date was made to interview the husband and wife separately.

When the husband came, he poured out all his wife's shortcomings. It was a long list. He was asked, "Does she have any good qualities?"

He scratched his head thoughtfully and replied, "Yes, she does have two good qualities. She takes good care of the children and she is a good cook." Asked, "If she would be willing to change at one point what is the one thing you most want changed?" he replied immediately, "I want her to show me respect in public. I am a public speaker. When my clothes are not clean, nor ironed well, or not mended, everyone can see that my wife does not respect me."

A few days later the wife came. She began with a recount of her husband's faults. It was a long list. When asked, "Does he have any good qualities?" she thought a long time, then answered, "Yes, he has two good qualities. He loves the children and gives time to care for them and he is a good provider. We never want for food, clothing, or things in the house." (He was then building a new house for them.)

What one thing did she most want changed? The answer was immediate, "for him to show me respect in front of guests. I carefully plan the dishes he likes best. I make them the best I know how but then he criticizes the food and my cooking before the guests. If he would only stop making me lose face in front of guests I could stand the rest." The couple stayed together.

It works both ways leaders discovered when they met to evaluate the course on family life. Dr. Highbaugh (standing right) leads one group.

World Federation of Methodist Women

Messages and Greetings

Mrs. Ernst Scholz, president of the World Federation of Methodist Women, keeps in touch with all the units. On these two pages are excerpts from letters which she has received from the various units around the world. Mrs. Scholz appreciates all the greetings and messages.

Algeria

From *Constantine, Algeria,* comes this message:

It is so encouraging to hear of the good work being done by Methodist women around the world. Especially is it inspiring to those of us in Muslim North Africa, who form such a tiny group, to feel the bonds of Christian fellowship with the rest of you. As you know, the membership of the Methodist Church in North Africa numbers only 175 active members. The Woman's Society in Constantine is the only organized Society among our six Methodist churches. It has only ten members, and four of these are missionaries.

Though the Methodist women in our other mission stations do not have organized Societies, they take a real part in the work of the church. Methodist missionaries devote a good part of their time to work with Muslim women. A retired missionary in Algiers conducts a weekly meeting for women in her home. From thirty to forty Muslim women (mostly mothers and children who attend the evangelistic and social activities of the mission) come each week for the Bible lesson and social.

Two Swiss nurses are doing a wonderful work among the Kabyle women and girls up in the mountains. Five or six of these Kabyle have accepted Christ and attend the weekly church services. At least twenty to thirty others—still nominally Muslim—come each week to hear the Gospel message and do handiwork. Though our numbers are indeed small, we look to the future of the Church in North Africa with real joy. We have limitless opportunities to witness to the love of Christ.

Nigeria—A New Unit

Since we are in Africa, let's look at *Nigeria.* Those of you who attended the World Methodist Council meeting in Lake Junaluska, North Carolina, will remember the young representative of that country, Emanuele Fashade. He was very eager to have the Methodist women of his country join the World Federation of Methodist Women. However, he had no authority to sign for them to become a unit of the Federation. Now he has written saying:

You will no doubt be delighted to know that one of the matters that came before the District Synod for approval was the recommendation of our Woman's Work Committee that our District Women's Fellowship should affiliate with the World Federation of Methodist Women. Without any dissident voice, the Synod approved it, and another recommendation for a full-time African woman worker in the district was also passed. We thank God for all these.

We joyfully welcome the new Nigerian Unit to the World Federation of Methodist Women.

Angola, Africa

From *Angola, Africa,* comes the word that Woman's Societies help start new churches:

Our greatest problem is a spiritual one, as it is easy to mistake learning for religion. The name of our girls' school in Quessua is Henda, meaning love or mercy. There are about 200 girls in our school. When they finish school, many will become the wives of pastors and teachers, and will be the leaders of the local Woman's Societies. Most of these young preachers and their wives will be serving in rural chapels. These little churches are becoming more and more numerous. The Quessua church has had a part in financing some of these new parishes. Lately the expenses of improving the church buildings has been so great that only the Woman's Society has kept up the church extension work. They are giving seven dollars per month toward the support of the pastors in these new churches.

Sumatra

In spite of the civil war in Indonesia women's work in *Sumatra* is moving forward along with the rest of Sumatra Methodism. Two full-time women workers are making outstanding contributions in the Chinese church. One of them is a regular supply pastor and is the first woman to be received on trial in this conference. Two new growing Woman's Societies are just a small part of the fruits of their labors.

Sumatra Methodist women now have a witness among the Dyaks of Borneo: a portable sewing machine purchased with their special offering for Dyak work last year. The busy hum of the machine as it makes its monthly round of Dyak longhouses witnesses to our sisters, whom we have never seen, of our love and concern. Offerings for the work of the Woman's Society are now coming in; most of them are doubled.

Training school scholarships continue to be a major project of both the Chinese and Batak women's groups. In Kisaran eleven women are receiving fine training, and in Medan six women attend the Chinese Training School. Two graduates of last year will become pastors' wives. One will go to a remote place where a large group of

women already await her leadership. Everywhere Methodist women of Sumatra are eager to find and fill their place in the church.

Beyond National Boundaries

There is a wonderful contact created and cultivated among the Philippines, Malaya, and Austria. The Philippines have sent a doctor to Malaya; the women of Malaya have sent gifts to the Methodist women of Austria to help in supporting their refugee project, while the Austrian women sustained the Methodist schools in Malaya with their contributions. This is not merely a helpful material exchange, it also means a growing understanding and interest in the spiritual need of other countries. It is the nobleness of a Christian mind shown in sentiment and deed that reaches beyond national boundaries.

BURMA

Many Adopt Family Devotions

Mrs. Lim Si Sin tells of her work as president of the Chinese Woman's Society of Christian Service of Burma.

As to my work this year, I shall briefly mention a few points. My work consists of odds and ends, here a little and there a little. I gladly do whatever is to be done, whether it is taking responsibility for regular work or helping out on special occasions.

I spend six to nine hours (six sessions) each week teaching illiterate members to read the Bible, sing hymns, and to use other religious reading matter. Two to four times a week, I go out on special calls visiting the sick, the "grown cold" members, or those having other special needs—to counsel and comfort them and to pray with them. With members of the Woman's Society of Christian Service I do regular systematic calling in homes of members. Three to five times a week, I do personal or group evangelistic work.

The emphasis this year has been on family worship, and several families now have family devotions. We are continuing this emphasis because we believe that personal and family devotions must be the starting point for the revival of the church.

There is still much more to be done. May the Lord give strength, wisdom, and love for the task. Please pray for me.

These three crosses top a 65-foot pylon on the Protestant Pavilion at the Brussels International Exposition. The pavilion, opened on April 20 with a dedication service held in three languages, was started by a small group of courageous Belgian Protestants who raised $20,000. Other contributions came from Switzerland, Germany, the Netherlands, New Zealand, France, Scotland, and the United States.

World Federation Programs

This banquet picture taken a few years ago at the Annual Meeting of the Nor Carolina Conference Woman's Society is typical of the many observances the World Federation of Methodist Women which are held across the countr Women in the national dress of other countries present the work of Methodi women around the world.

These women took part in a World Federation demonstration at the annu meeting of the Walla Walla District Woman's Society at Walla Walla, Washin ton, last April.

we are called to pray . . .

A Ceremonial for the Fellowship of Intercession

by MRS. H. T. TIPPS
Secretary of Spiritual Life for the Southeastern Jurisdiction

MORE THINGS have been wrought by prayer through the Fellowship of Intercession of the Woman's Society of Christian Service and the Wesleyan Service Guild than this world dreams of. All members stand in gratitude for this area of spiritual life cultivation which through the years has united members, active and shut in, into a fellowship of prayer.

This Fellowship of Intercession should be well understood, yet never a report season comes without many questions arising about its meaning. Simply stated it is the one inclusive fellowship of prayer in the local Woman's Society. There are many smaller prayer groups, but this is the one in which all members unite in a great prayer endeavor with the objective to strengthen the individual, to strengthen one another, and to hold up the great objectives of the Woman's Society and the Church. The final goal is to make the spirit of Christ for all of life a reality.

This Fellowship has no meeting place—members pray where they are. It is promoted by the local Secretary of Spiritual Life and her committee. In many Societies, it is carried on through the circles.

Advance preparation on the part of the committee is the key to successfully launching the Fellowship. Besides the spiritual preparation an ample supply of Fellowship of Intercession Membership Cards—enough for all members of the Woman's Society, the Wesleyan Service Guild, and the prospective enrollees—should be on hand before the September meeting.* Certain other selected leaflets from the Spiritual Life Packet for special situations also should be ordered. It is necessary that every member of the Fellowship of Intercession sign the card, turn in the portion which carries the name for the membership roll; and that this roll be kept by an appointed member of the Spiritual Life Committee.

The active members of the Woman's Society should be initiated into the Fellowship of Intercession with a simple ceremony of declaration and an act of commitment. This should be done at the September meeting, and repeated on occasion (for example, when new members are received into the Woman's Society). A service, "The Reception of New Members," appears on page 37 of the booklet, *Ceremonials.** The ceremony for becoming a member of the Fellowship of Intercession could be appended to this or could be used separately. The Secretary of Spiritual Life is a participant in the ceremony, and could enlarge her part of The Call to include the Fellowship. This could be done by shifting her first paragraph, beginning "We are called to pray . . ." to the end of her part, which would be climactic.

Ceremonial

SECRETARY OF SPIRITUAL LIFE: We are called to pray . . . to develop the spiritual life. This emphasis undergirds all of the work of the organization.

No blessing incident to becoming a member of the Woman's Society of Christian Service is more precious than that of being aware that you are being sustained, and helping to sustain the work around the world through united prayer.

The most inclusive fellowship of prayer in the Woman's Society is known as the Fellowship of Intercession. It is the medium for uniting the prayers of all members. It is hoped that you will enter into the full blessing of this Fellowship. I am asking the entire Society—along with the new member to be received—to renew its witness to the power of prayer, and to the purpose of this Fellowship.

NEW MEMBER AND SOCIETY: I believe in the power of prayer in the lives of the women of the Woman's Society and the Wesleyan Service Guild, to gain individual strength, and to achieve the great objectives of the Woman's Society and the Church.

I affirm my belief in the purpose of this Fellowship as a means of releasing God's power in my own life and in the lives of others. I therefore accept membership in it.

(The Secretary of Spiritual Life hands her the membership card of the Fellowship, and proceeds as given except that before the president extends the hand of greeting she makes a brief prayer of blessing.)

PRESIDENT OR SECRETARY OF SPIRITUAL LIFE: May the blessings of God rest upon you and abide with you as a member; and may the organization be blessed because of your membership in it. In Jesus' name we pray. *Amen.*

* These cards are free for postage from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

Ceremonials. 50 cents from Literature Headquarters.

Whatsoever Ye Do

by MRS. PAUL HULTMAN
Secretary of Supply Work, North Iowa Conference

BECAUSE so many of our institutions buy wholesale and stretch the buying power of our dollars, cash is often preferable to articles, even for Christmas Supply Work. Cash also eliminates shipping costs, but since it must go through regular finance channels, it requires time for it to reach our institutions. Accordingly, local Societies should plan to do their Christmas Supply Work in summer or *early* fall. Even boxes of gifts are needed by the workers early, so "December in July" can well become the watchword of local Secretaries of Supply Work.

With this in mind, the Woman's Society of Linden Church, Waterloo, Iowa, held a July Christmas Party for a Babyfold in Korea. The older women of the Society found great delight in making clever invitations. Tiny baby garments were cut from flannel, gaily trimmed, and pasted to cards that read:

"The day is the tenth; the hour is two,
Come and bring cash to buy something new
For babies in lands across the foam
Where there are many who have no home.
Their food is scarce and clothes are few.
To care for them, God depends on *you.*"

The invitations also asked each woman to bring this cash gift concealed in a home-made doll garment.

The afternoon began with the singing of Christmas carols and the reading of the Christmas story. Then the following was sung to the tune of "Throw Out the Life Line."

"Throw out the love line across ocean blue,
There are God's children who need us it's true;
For somebody's baby in Korea—who will care
To throw out the love line, His gifts to share?

Chorus:
"Throw out the love line; Throw out the love line;
We're sending love gifts away;
Throw out the love line; Throw out the love line,
We're sending them today.

"Soon will the season of Christmas be here,
Soon will our gifts be sent, don't you fear;
Haste then, good friends, no time for delay,
But throw out the love line and help a baby today."

The human need existing in Korea today—particularly the need of handicapped children—was brought vividly to the women by the Secretary of Supply Work. Then with soft music in the background, one by one the women placed their miniature garments containing the cash gifts on the line of love as is shown in the picture. When all had responded, the hearts of the women and the gifts were lifted to God in this prayer of dedication:

Dear God, in Galatians we read, "As we have opportunity, let us do good." Just as your loving kindness reached into all the world, open your eyes to the needs of all people in all lands. Bless these gifts as in the spirit of Christmas, we dedicate them to the babies of Korea. In this same spirit help us to give ourselves to Thee. In Christ's name we pray. Amen.

A social hour followed with games and refreshments in keeping with the idea of the day. The treasurer then removed the money from the doll clothes and it was sent to Korea through regular channels of finance. The doll garments were boxed and sent to a children's home to adorn Christmas dolls. And hearts were closer to the children of the world as in closing we heard again: "Whatsoever ye do, do all to the glory of God. Truly, I say to you, as you did it to one of the least of these . . . you did it to me." (Matthew 25:40)

The cross is the symbol of Christianity, the lines express communication with God through prayer and meditation. The globe, the picture, and the theme emphasize we are all one in Christ. Participating in the July Christmas Party for a Babyfold in Korea these women from Linden Church, Waterloo, Iowa, are (left to right) Mrs. C. C. Rickhoff, Woman's Society president; Mrs. Fay Thompson, vice-president; Mrs. Paul Hultman, conference Secretary of Supply Work; and Mrs. Wayne Teeter, local Secretary of Supply Work.

CIRCLES *Worship and Program Suggestions*

FROM THE FIFTH ASSEMBLY TO THE LOCAL SOCIETY

by GLADYS DAVENPORT BRUMBAUGH
Secretary of Missionary Education, Northeastern Jurisdiction

HYMN: *(Fifth Assembly theme hymn, to be sung or read)* "Eternal God, Whose Power Upholds," *The Methodist Hymnal,* No. 476.

SCRIPTURE: Mark 12:29-31; John 17:20-23.

PRAYER: (A short prayer by the leader may be closed with stanza four, "O Word of God Incarnate," *The Methodist Hymnal,* No. 386.)

MESSAGE: Nearly 10,000 of the 1,805,599 members of our Woman's Societies and Wesleyan Service Guilds crowded into the great Kiel Auditorium in St. Louis, Missouri, from May 6-9, this year. It was the Fifth Assembly of the Woman's Society of Christian Service of The Methodist Church. Women streamed to and from the meetings, carrying tote bags inscribed with the words, "Fifth National Assembly," spreading good will and receiving courtesy and friendly greetings wherever they went.

Members of the smallest Wesleyan Service Guild and of the smallest Society in the smallest local Methodist church are members of the greatest organization on earth! The world-wide nature of Methodism was evident, as we mingled with women of all nationalities and races, many wearing the beautiful dresses of their native lands. There was Mrs. Jose Valencia, wife of the bishop of The Methodist Church in the Philippines, herself the national President of the Woman's Society of Christian Service of the Philippines; Miss Filomena Natividad, a missionary from the Philippines to Okinawa; Mrs. Shot Mondol, wife of the bishop of the Delhi Area, India; Miss Okgill Kim, a teacher from Ewha University, Seoul, Korea; Miss Kate Cooper, retired after fifty years of service as a missionary in Korea; and dozens of others.

Outstanding among the speakers were Dr. Willa B. Player, president of Bennett College, Greensboro, North Carolina, and Dr. Georgia Harkness, an ordained Methodist minister and a professor at Pacific School of Religion, Berkeley, California, who daily led an inspiring study of the Gospel according to St. John.

A never-to-be-forgotten moment at the first session was the presentation of the representatives of the four great woman's organizations which united to make the present Woman's Society of Christian Service. *(See pages 25 and 26,* WORLD OUTLOOK, *May, 1958.)* Then there were the three presidents of the Woman's Division since its organization in 1940—Mrs. J. D. Bragg, Mrs. Frank G. Brooks, and Mrs. J. Fount Tillman. *(See page 5,* THE METHODIST WOMAN, *May, 1958, and this issue for the historical photograph taken that day.)*

The beautiful music rendered by the well-trained choirs from Bennett College, Greensboro, North Carolina; Scarritt College, Nashville, Tennessee; and National College, Kansas City, Missouri, a powerful drama on our mission "Into Life," outstanding addresses, the discussion groups—all led to a Service of Dedication of Lives and Gifts for the support of our work. There was scarcely a dry eye in the crowd as nationals and missionaries in colorful native costumes silently gathered around the huge white cross on the platform.

But to us all the high point of the Assembly was the Service of Commissioning. Bishop Richard C. Raines commissioned thirty-three young women as missionaries and deaconesses, and two young men as home missionaries. These fine young people were charged with the Great Commission to go "take the gospel of our Lord Jesus Christ unto all the world, in the name of the Father, and of the Son, and of the Holy Spirit."

The Assembly closed on Friday morning when the great audience received Holy Communion, administered by six bishops assisted by 200 Methodist ministers of St. Louis and the nearby area. Filled with love and forgiveness of Jesus Christ we went forth to carry to each jurisdiction, to each conference and district, to each local Society, a greater inspiration and a greater determination to witness for our faith and to see that Christ's Message for Today reaches from the smallest group of Methodist women to the remotest corner of the earth!

DEDICATORY PRAYER-HYMN *(may be read in unison):* "The Voice of God is Calling," *The Methodist Hymnal,* No. 454.

QUIZ

1. Give facts and figures on the Fifth Assembly:
- **(a) Date and place**
- **(b) Theme and theme hymn**
- **(c) Number of delegates and total registration**
- **(d) Total pledged by jurisdictions**
- **(e) Amount of love offering**

2. Identify the "line of splendor."

3. Give at least two important actions or happenings in the years 1940-1948; 1948-1956; 1956—.

4. Assembly speakers discussed many subjects. Quote statements on:
- **(a) Role of women**
- **(b) Spiritual pride**
- **(c) Problems in lands of younger churches**
- **(d) Nationalism**
- **(e) Revolutions**
- **(f) Witness**
- **(g) Mission**

5. Lift out things you can implement from the Summary Report.

6. Explain these figures: 804, 482, 322, 332, 262, 336.

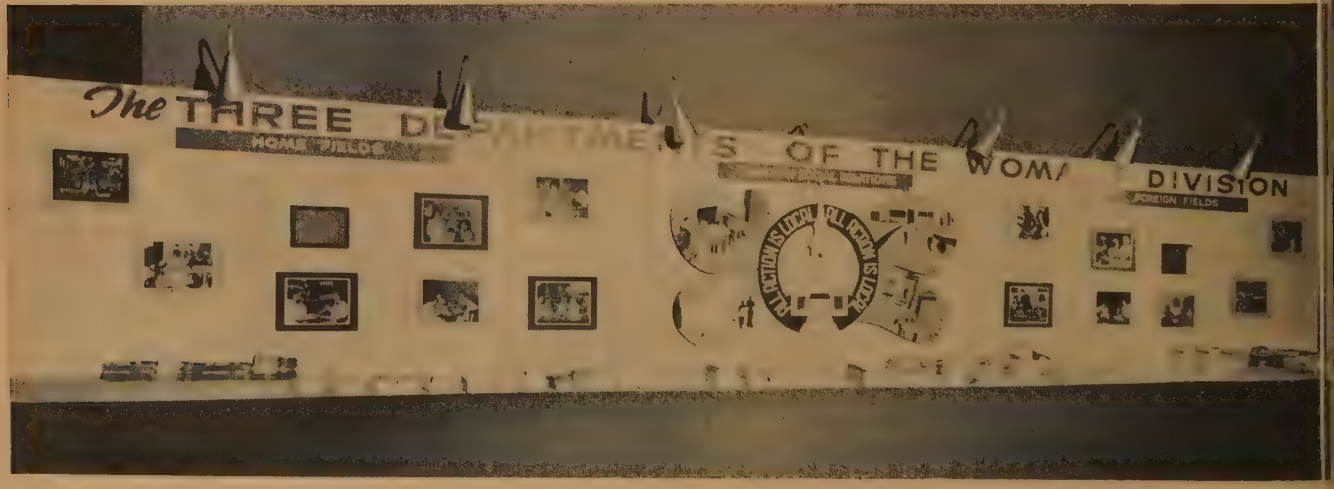
7. Name the countries of the Muslim World and tell where the Woman's Division has work.

The circular promenade of Kiel Auditorium made an ideal exhibit area. Literature Headquarters lent a Left Bank, Parisian atmosphere with its bookstalls, filled with salable material, topped by gaily striped awnings. An international garden, the gift of the Woman's Society of Christian Service of Southwest Missouri Conference and flags of the member nations of the United Nations gave added color to the setting.

The exhibit of the Section of Education and Cultivation centered on communication media plus methods of leadership training and promotion.

All the pictures of the Fifth Assembly in this issue were taken by Eugene Taylor, a photographer of St. Louis, Missouri.

On the center panel is the church, circled by the familiar slogan of the Department of Christian Social Relations, "All Action Is Local," reaching out into four areas of emphasis: United Nations, citizenship responsibilities, education, and housing. Photographs supplemented by related series of color slides projected on the two other panels showed the variety of mission work administered by the Departments of Work in Home and Foreign Fields.



The Assembly Bulletin

Vol. V. ST. LOUIS, MISSOURI May 6—9, 1958

This was the platform setting for the opening session of the Fifth Assembly of the Woman's Society of Christian Service held in Kiel Auditorium, St. Louis, Missouri, May 6-9, 1958. A stained-glass window in the Westminster Church, Detroit, Michigan, was reproduced for the backdrop depicting the figure of Christ with outstretched arms—an appropriate setting for the theme, "Christ's Message for Today."

Evident from the start were the long months of planning by the Assembly Committee of the Woman's Division and the detailed preparations made by the local committee. High praise is due Mrs. C. G. Kane, general chairman, Mrs. Edward Brandhorst, vice-chairman, the members of the administrative committee, and the twenty-seven local committees. It was no small task to house, feed, provide facilities for the comfort and convenience of approximately 10,000 delegates and visitors, and cooperate in the many arrangements for the program presentations. The women of St. Louis and vicinity were wonder workers.

Among the prized souvenirs taken home were the sturdy tote bags supplied by the local committee and the official program booklet. The beautiful picture on the program cover "If Thou Hadst Known, O Jerusalem," by the artist William Hole, was used by the permission of Art Lore, Inc., New York City.

The Assembly was a spiritual experience and much of the inspiration came through music. It was not of the incidental variety. It was carefully planned as an integral part of the total program by the Assembly director of music, Dr. Bliss Wiant of Nashville, Tennessee, and Miss Rosa May Butler of Scarritt College, who was to have been the organist. Illness, however, prevented Miss Butler from attending the Assembly. Appreciation was expressed to the musicians who substituted on short notice.

Stage settings were impressive. Behind the scenes, Mrs. Sydney Smith of Delmar, New York, worked quietly but efficiently in putting dramatic touches here and there.

Publicity counts. For the second time, Methodist Information did a praiseworthy job in handling the news coverage for the Assembly. Dr. Ralph Stoody, director, brought a full staff to St. Louis, and Mr. W. W. Reid, director of News Service of the Board of Missions was there also to interpret the Assembly through other channels.

This "line of splendor" represents our heritage: Mrs. W. H. C. Goode, Mrs. Thomas Nicholson, Mrs. J. W. Perry, Mrs. S. W. Rosenberger, Mrs. J. Fount Tillman, Mrs. Frank G. Brooks, and Mrs. J. D. Bragg.

Tuesday Afternoon, May 6

2:15 P.M. Thousands of voices hushed quickly as the procession of singers, speakers, guests, and officers filed across the platform. It was a reverent hush which deepened when the rich red curtains were parted to frame the life-sized figure of Christ. We worshiped sincerely as the Bennett College Choir of Greensboro, North Carolina, sang a litany based on the theme hymn, "Eternal God, Whose Power Upholds." Everyone listened with interest to the President's Message, "Eighteen Years of United Endeavor," as reviewed by Mrs. J. D. Bragg, Mrs. Frank G. Brooks, and Mrs. J. Fount Tillman. Moments to remember followed when Mrs. Tillman presented the honored guests, the presidents of the former organizations: Mrs. W. H. C. Goode, Woman's Home Missionary Society of the Methodist Episcopal Church; Mrs. Thomas Nicholson, Woman's Foreign Missionary Society of the Methodist Episcopal Church; Mrs. J. W. Perry, Woman's Missionary Council of the Methodist Church, South; and Mrs. S. W. Rosenberger, who represented the Woman's Missionary Convention of the Methodist Protestant Church. Mrs. Shell, the president of that organization, died soon after unification. As Mrs. J. Ernest Wilkins, recording secretary, called the roll, Woman's Division members and delegates stood by jurisdictions. Greetings were read from various places around the world. Mrs. E. R. Gemberling, president of St. Louis Conference, Bishop Matthew W. Clair, Jr., of the St. Louis Area, and Bishop Eugene Frank of the Missouri Area, gave hearty words of welcome. Dr. Georgia Harkness added immeasurably to the inspiration of this day through a half-hour study period on the Gospel of St. John. A choral benediction by the Bennett College Choir closed this first session—the beginning of a great meeting.

EIGHTEEN YEARS

of United Endeavor

1940-1948—Mrs. J. D. Bragg

THIS MONTH we observe the anniversary of the Uniting Conference of The Methodist Church and we hear again the historic words "The Methodists are one people." Several vigorous organizations within the former churches were also to become *one,* to be known as the Woman's Society of Christian Service and the Wesleyan Service Guild, a vital arm of the Society.

With a marvelous heritage as a stimulating influence, as well as a pattern for organization approved by the General Conference, and a mandate to organize in every church in Methodism, we moved quickly to implement the plan. Meetings were held on all levels—local (with more than one million charter members), district, conference, jurisdiction, and the Woman's Division of Christian Service. Education and Cultivation, Christian Social Relations, and Departments of Work in Home and Foreign Fields, with executive secretaries, associates, and editors were soon in action, giving guidance along all lines.

Hundreds of deaconesses and missionaries, with schools, hospitals, social centers, rural projects, evangelistic activities, and many other types of Christian service now became the responsibility of united Methodist women. Great social concerns also entered into the plans of the organization.

Cooperation was a key word. General Conference legislation made the Woman's Division of Christian Service a division of the Board of Missions; hence we began our cooperation immediately with other divisions of the Board. We were given official relationship to the Boards of Education, Evangelism, Temperance, World Peace, and other agencies.

Those early years found us in a World War. Even with hearts and homes torn asunder, Christian women worked courageously. The strength of the Woman's Society increased in membership and financial giving. Missionaries in war areas passed through most difficult experiences, but nearly all of them came home. Under loving care they were rehabilitated in mind, body and spirit and were ready in due time to go wherever they could serve. Scores of young people were also entering the ranks of full-time missionary service.

Again we gave full cooperation as part of the total church program as a Crusade for a New World Order moved across the nation, helping to establish the United Nations. The war was closing and we launched into a Crusade for Christ and His Church, stimulating an upsurge of giving for relief and reconstruction. At the same time women responded to the need for increased interest and concern in local church and community activities for improving human relationships. The record indicates they joined whole-heartedly in the many opportunities to cooperate with pastors in the ministry of the local church.

During the first years of our organization, the United Council of Church Women was organized. Plans were rapidly developing for the uniting of many interdenominational agencies which became the National Council of Churches. The World Council of Churches became a reality and the way opened for a united study of the status of women around the world. The World Federation of Methodist Women grew in stature and increased in influence. An outstanding aim was to make Methodist women Christian stateswomen wherever they might find a field of service.

Thus through prayer, service, and consecrated talents, foundations were laid. We are grateful to our Heavenly Father who looked with patient understanding upon our shortcomings and with gracious favor upon any successes, as Methodist women endeavored to help build the Kingdom of God in this and other lands.

1948-1956—Mrs. Frank G. Brooks

IN THE first issue of THE METHODIST WOMAN, September, 1940, this significant statement appeared: "Every age is critical for those who live in it." The years 1948 through 1956 were full of crises, for "chronic crisis" was becoming normal. Emergencies had become permanent.

My first memory of an action taken by the Woman's Division, during my years as president, was the sending of a telegram of congratulations to the United Nations upon its adoption of the Universal Declaration of Human Rights on December 10, 1948. Of no small importance were other actions of the Woman's Division, which came in rapid succession, dealing with critical issues at home and abroad.

Significant in this country, and throughout the world, was the adoption of the Charter of Racial Policies in January, 1952. This charter has been ratified by ninety conferences and has given support to many communities seeking to be Christian in race relations.

Crowding closely upon the Third Assembly of the Woman's Society of Christian Service at Cleveland, Ohio, in 1950, with its prophetic theme—"Christian Faith for a World in Revolution"—came the outbreak of the war in Korea. The pattern of our missions was beginning to change. The missionaries had to be withdrawn, temporarily, from South Korea as they already had been forced from China and North Korea.

This trio really needs no introduction: Mrs. J. Fount Tillman, president of the Woman's Division; Mrs. Frank G. Brooks, immediate past president, 1948-1956; Mrs. J. D. Bragg, first president—1940-1948.

In 1953 the first Conference on Missions was held at Buck Hill Falls, Pennsylvania. That was a real milestone! A terminology, familiar today, was just emerging. We began to speak of our mission more often than of our missions. We were no longer referring to "sending" and "receiving" countries, in-so-far as missionaries were concerned. Many countries were beginning to send, as the significance of "Go—into all the world" became clearer.

Following the Fourth Assembly in Milwaukee, with its theme "Jesus Christ—the Way," the Woman's Division opened work in Nepal in 1954; in Bolivia in 1956. It had already, in 1951, gone into Borneo and, immediately after the Korean war, was back in the Republic of Korea.

In the United States, also, changing communities were making necessary new dimensions in our mission. Relocation in many instances and new types of work in others were undertaken to meet new needs. The first National Convocation for Deaconesses was held in 1951; this has now become an established pattern for each quadrennium.

Concern for our workers was no less than our concern for the work. This was revealed in practical ways, such as increased salaries, a greatly improved pensions program, and additional facilities for caring for retired deaconesses and missionaries.

Workshops on World Understanding were initiated in 1956 and have become a symbol of our unity and purpose. Increasing cooperation with other denominations and with other Methodist agencies became a prominent factor in all our planning, as the quadrennial theme, "That the Kingdom of God May Be Realized," was a part of all our thinking.

During late 1955 and 1956 our thoughts turned to the future. What theme could lead the Woman's Societies and the Guilds into a new

age, which then we did not know would be an age of missiles and penetration of outer space! A crisis beyond all expectation—but a theme significant for the age: "The Spirit of Christ—For All of Life"!

Whatever in the future may be the theme to guide and inspire Methodist women, the purpose of the Woman's Division of Christian Service will be unchanged: to help establish a Christian social order around the world. Whatever the crisis, may our faith be sufficient for the day!

1956—Mrs. J. Fount Tillman

A EUROPEAN historian has said, "The deed of which the history is told must vibrate in the soul of the historian." The events just recounted certainly vibrated in the souls of those who related them, and there is response in the souls of all who listened whether those experiences were shared personally or not. The speakers, Mrs. Bragg and Mrs. Brooks, made history in The Methodist Church and especially in the Woman's Society of Christian Service. We are grateful for the leadership which established this united organization—the Woman's Division of the Board of Missions of The Methodist Church. Some of us know the heavy responsibilities they carried. Theirs were not easy tasks, but they were led by the Holy Spirit and they were sustained by the prayers and cooperative service of dedicated women.

Historically speaking, we are not very far from the beginnings of woman's work in The Methodist Church. I have a black lace shawl given me as a child by an elderly lady who was one of the six charter members of the Woman's Missionary Society of the Methodist Episcopal Church, South, which was organized in Nashville, Tennessee. A few years *before* that the women of the Methodist Episcopal Church had organized in Boston. Our history is not in terms of centuries but of spiritually power-packed decades!

At the Assembly four years ago, we committed ourselves to "The Way" of Jesus Christ. As we have continued to try to follow that way, we have come upon numerous obstacles. New and strange barriers loom before us and we hesitate, wondering what lies beyond. We are confronted suddenly. Familiar patterns and guideposts do not seem adequate and we are afraid.

As Jesus quoted the prophet Isaiah in describing His own task when He said, "The Spirit of the Lord is upon me" (Isaiah 61:1-3), so might we find meaning for ourselves in these words, and in other lines which follow: "Go through, go through the gates, prepare the way for the people; build up, build up the highway, clear it of stones, lift up an ensign over the peoples." (Isaiah 62:10) Some commentators say this is a message to the scattered people of God and that the raising of the ensign is a call to church unity. We have learned that we are inadequate for the task of world mission until we know "togetherness." This sense of oneness is essential to our witness. It is expressed in the *Interpreter's Bible* (Volume V, page 723) as requiring "united witness and coordinated strategy." It continues: "There is much planning and tactful effort demanded on the part of leaders, and hearty cooperation from all churchmen in large-minded endeavor to do away with impeding stones. To clear the way in any community demands the removal of a host of small objections and large ignorances." Certainly the message of Christ today speaks to us of oneness in Him. Unitedly Christian peoples of the world are to clear the way of obstacles, misunderstanding, fear, greed, intolerance, prejudice, materialism, narrow nationalism, and related hindrances to the realization of God's kingdom on earth.

At this Fifth Quadrennial Assembly we are asking, "What is Christ's message for us today?" In the past two years we have said much about building bridges of understanding. What is a bridge? In ordinary usage it is a means of passage over an obstacle from one elevation to another. Figuratively, it is a means of surmounting a difficulty. Too long we have been saying, "I will cross that bridge when I get to it." Now we seem to be "to it" daily, for there are many barriers to be bridged and there is increasing acceleration in the demands for immediate action. Perhaps we feel we are being pushed onto a bridge that has been reported unsafe or unsteady—and we want to stay where we are. We are forced to make adjustments in our sense of values. Time and distance are not what they once were. Jet planes have changed them. Poets' phrases about the moon and the universe are supplanted with scientists' experiments with rockets and space ships. Ways are being found to overcome obstacles to scientific progress. Perhaps new methods are needed to overcome obstacles to spiritual growth in this atomic age.

Our programs must be set in this day in which we live—this age of many revolutions and of manifestations of physical power. But they must keep us aware of the power of the Spirit. Man must not fear the giant which is his own shadow, but see himself in the light of God's creative purposes. It should be of great significance to us that we have the means of reaching over 1,800,000 women. Put nearly two million women to studying, worshiping, praying, acting—what a source of spiritual power in a confused world! That is a challenge in today's message but it calls for consistent study and constant prayer.

Let us consider certain specific trends in the missionary enterprise:

One is the increasing responsibility being carried by indigenous leadership. Crusade Scholarships have provided training for over 1,000 students from fifty-nine countries in about 125 colleges in the

United States or other countries. These students are specialists in seventy varied professions. In a sense these scholars have been missionaries to the United States as Christian witnesses with the radiance of a new faith as reflected in their own cultures. As they return to their homes, many of them assume responsibilities formerly carried by missionaries. The Woman's Societies and Wesleyan Service Guilds through their supplementary giving are putting $50,000 each year of this quadrennium into the Crusade Scholarship program. It should be noted that some of these students are from parts of our own country and its outposts.

The three-year program whereby young people may serve overseas for a limited term has been increasing. It has met a great need. A considerable percentage of these workers have later gone into full-time mission service. Some of these short-termers serve as U.S.-2's giving two years' work in institutions or community projects in home missions.

New doors are opening. Primitive peoples are asking help as they catch glimpses of an exciting new life for themselves and their children. Missionaries are being sent from new churches in other lands to serve beyond their own borders. We unite with various denominations in ecumenical enterprises, such as literacy programs, visual education projects, theological seminaries, and many other specialized programs.

Relief work continues and Methodist women cooperate through the total church program with the Methodist Committee for Overseas Relief (MCOR) which also renders great service through Church World Service of the National Council of the Churches of Christ. Our personnel overseas help in carrying out this responsibility.

We might mention evangelistic teams that have served in many lands. Representatives of such a team in the Philippines expressed appreciation and enthusiasm for the work of deaconesses and other graduates of Harris Memorial School who helped in visitation programs, and special services.

Other religions, old faiths, new movements of nationalism or of communism are competing for men's loyalties. Yet hundreds of students in Ewha Woman's College in Korea committed themselves to Christ during evangelistic services there last year. The foundations had been laid. The atmosphere was Christian. When the call came, they answered. But what of the places without Christian teachers? As Dr. James K. Mathews puts it, the world says to the Church, "If you have something to say, say it now."

The demand for missionaries, deaconesses, and special-term workers is not greater than our resources, but it *is* greater than our *available* resources in funds and personnel. How can we bridge this gap between supply and demand? Between opportunity and response? Can we bridge divisions in our own land so that we speak with one voice to a divided world? Is that in Christ's message for today?

One of the changes in the modern world is in the position of women. There is growing concern as to the responsibilities of women in this new day. At a recent church conference, listeners were startled to hear a speaker say that increasingly Methodist churches were being supported by single women and widows. This is not surprising when we consider the statistics on womanpower released a short time ago by the Manpower Commission.

(Mrs. Tillman quoted figures found on page 26 of the June issue and on page 13 of the *Source Book*.)

What do these facts mean to the church and more specifically the women's organizations in the church? Every Society and Guild is feeling the effects of these changing relationships of women in our social order.

With wives and mothers working outside the home, single business women are having to take more responsibility in church and community. New leaders have to be trained. Timing of meetings, planning of programs, sessions for studies and group meetings are affected by changing schedules and new obligations being assumed. Guilds and Societies have a common purpose but the procedure is varied to suit specific needs. There must be more united effort and cooperative planning. Where there are obstacles or difficulties, these must be bridged with understanding.

Sweeping changes are affecting all areas of home missions. Continual efforts are made to evaluate the work in terms of cultivating spiritual life of individuals while recognizing the importance of meeting basic needs with educational, medical, social, and recreational services. Where needs are being met adequately by other agencies, work may be closed; where demands are greater, new work may be opened.

Much depends on the recruitment of personnel and the availability of funds for taking on new responsibilities, for maintaining high standards or for enlarging present services. Mobility of population, changing social and economic patterns, and other factors are influencing the programs of home missions today. The goal is the same: social welfare where it is needed, but with a primary concern for the development of mature, Christian persons growing into a Christian community.

The Great Commission is at the heart of Christ's message today as it has been through the centuries. If that call is heeded, we shall have the personnel to replace retiring deaconesses and missionaries. The new factor is our nearness to all peoples making our witness essential to our mission. Bridges may be thought of in intangible terms. God spoke a Word. That Word was Life and it came as a Light to all mankind. Thus was built a bridge relating the human and the Divine. Christians became God's vocabulary communicating the message of Christ to the world.

REGISTRATION TOTALS

May 4, 5 Preregistration	1,702
May 6	3,482
May 7	1,093
May 8	2,040
May 9	103
Grand Total	8,420

This total *included* the staff and members of the Woman's Division plus the official delegates in the following categories:

District	653
Conference	284
Jurisdiction	36
Youth	94

But the 8,420 did *not* include the choirs, the ministers, and youth who attended the Thursday evening program, so we feel sure the total was well over 10,000.

(Mrs. C. G.) Wilma E. Kane
General Chairman

APPRECIATION

The people of St. Louis liked this Assembly.

After many months of work, committee chairmen expressed gratitude for the privilege of serving. The young women who served as pages were much impressed and thrilled by their experiences. They caught a new vision of the work of the Woman's Society.

Officials of the St. Louis Police Department extended special courtesies to visitors. Three blocks near the Auditorium were reserved for angle parking during the entire Assembly.

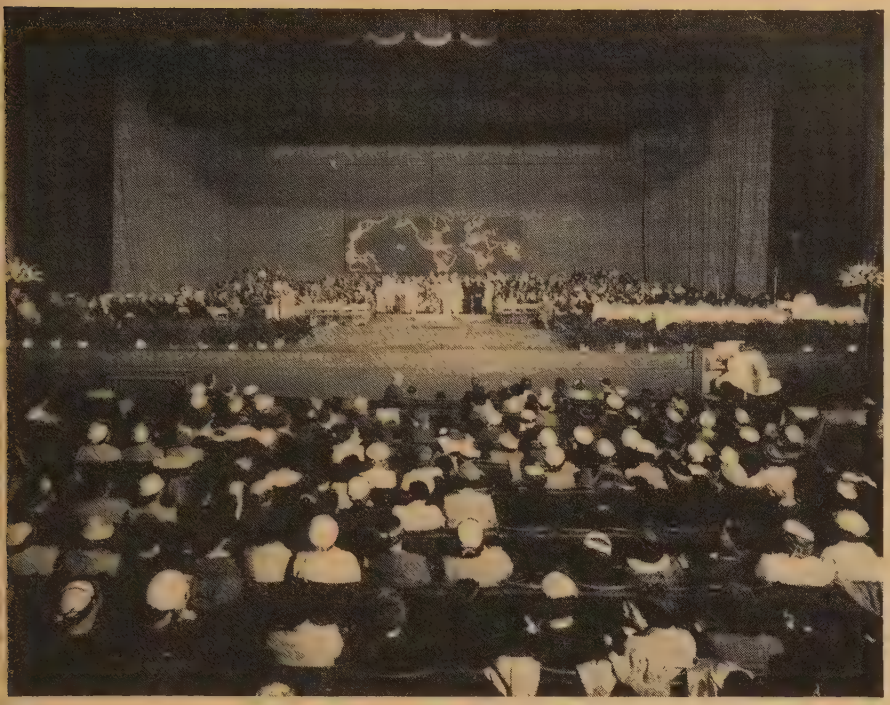
The Kiel Auditorium staff expressed pleasure in having such a fine group of women.

Evidently the delegates kept in touch with home folks. They spent $423.84 in stamps. No doubt they reported nice things about the wonderful program and the cordial hospitality of the St. Louis people.

Mrs. E. U. Robinson, chairman of the standing Committee on Spiritual Life, and the local committee prepared a worshipful prayer room for quiet meditation. Many delegates and visitors expressed appreciation for this room, which was open every day.

It took efficient organization and many hours of volunteer service to register the delegates and visitors and keep the line moving.

The first session over, everyone relaxed, including the four vice-presidents of the Woman's Division: Mrs. John M. Pearson, Mrs. A. R. Henry, Mrs. C. P. Hardin, and Mrs. T. Otto Nall (seated).



Special guests, missionaries, deaconesses, staff members, and the Bennett College Choir filled the platform for the Tuesday evening session.

Tuesday Evening, May 6

"Worship Through Music" was printed on the program and that great audience did worship as the Bennett College Choir sang several selections. Staff members took a bow as they were introduced in groups. Special guests were presented, including seven bishops and their wives. The speaker of the evening, the Reverend Colin W. Williams, was a new voice to many. Full excerpts of his address are printed in this issue. The introduction of missionaries and deaconesses is always a high point. High in the background of the stage hung a large map of the world, showing centers of work. Mrs. Tillman presented the missionaries and deaconesses by types of work: medical, education, city work, rural work. As each category was named, lights appeared on the map where that type of work is carried on by the Woman's Division. At the same time, some workers stepped to the center of the platform to form a cross. It was a dramatic setting for the congregational singing of "All Hail the Power of Jesus' Name." The full rich program came to a close with the benediction by Bishop Roy H. Short of the Nashville Area and the "Threefold Amen" response by Bennett College.

THE MISSIONARY CHALLENGE

and the Crisis of the Church

by COLIN W. WILLIAMS

THERE is a widespread vacuum of belief today. The old religious thought systems are shaky in their hold, and the new competitors for the world's allegiance, such as communism, now seem to be faced with a deepening reaction. But within the furious cross-currents that are coursing through the vacuum, it will be no easy task for the Christian faith to win the world mind.

We must not, for example, draw a parallel with the situation in the third and fourth centuries when the Christian faith moved into the vacuum created by the collapse of the old Roman world. This time the Christian faith is not new. Instead it is a Christian civilization that the peoples of the world believe is collapsing; and it is vastly more difficult to convince the world that the Christian faith should be given a *second* chance than it was to receive the first chance.

The dimension of the missionary challenge, then, is that the Christian Church must seek to win a world that believes it has turned away from the Church. A question mark now stands over the Church: can the Church regain the right to be heard?

This could be a providential day for the Church. For there are vast numbers today tortured by needs and problems for which there seem to be no worldly answer. And believing as we do, that Jesus Christ is the Lord, and that He alone can answer our needs and problems, we must see this as a great day of opportunity.

But it is also true that this could be a tragic day for the Church. For if we believe that Christ seeks from the Church a true and living witness to His Lordship, a witness in which the Church speaks clearly of the world's needs, and reaches out in *service* in the midst of these needs, then once again the question mark is put back within the Church. The real question, then, is: is the Church prepared to speak this living word to the needs of today, and to exemplify this word in her life?

What is the picture of the Church today as we know it? There seems to be, as yet, very little sense of moral sickness *in the church;* very little sense of the radical need for a moral doctor among us, and very little desire to talk about the great Physician that we have met. Instead, we want to talk about the Church in very different terms. We want to tell people how good the people are in the Church, how nice the atmosphere is, how enjoyable the company is. In short, we want to commend the Church for its moral goodness, instead of speaking to the world as

excited patients who have found the great Physician.

This is a serious crisis. The world is not impressed by our goodness. In fact it is our goodness that has failed: it is our goodness that has let the world down.

We constantly tend to equate the Christian faith with our religiousness—our moral and spiritual habits. Christians, we like to think, live better lives than others. And so they do, in the sense that they have met Christ the Lord of life and share in His forgiveness of sins, and His gracious love, and know that through continued faith they will share in His resurrection and inherit fullness of life in the family of God. But the difficulty arises when we say that Christians produce better communities, have better families, better economic systems, and better political systems. These things we say are Christian.

The Christian faith must not be confused with the story of the moral or social achievements of Christians in this world. There have been such achievements, but there have also been failures, for Christians are still subject to sin. But the Christian faith is the story of One who is faithful even when His children stumble; of a Physician who stands by even when His children are sick.

The moral crisis of the Church, in fact, is that it has failed in its proud attempt to win the world by its own goodness or religiousness. And the question is whether the Church is ready to admit its sickness, rediscover its Physician, and be filled with the desire to tell the world about the Physician who will accept all who admit their sickness, healing their sins by His forgiveness, and admitting them into His patient company in the school of love.

The Psychological Crisis of the Church

In popular parlance this is *"the age of anxiety."* In the West, at least, there is a dominating sense of lostness, a widening sense of guilt, and a passionate desire for "peace of mind" or mental or psychological security.

I believe that the impression is growing that our first reaction in the Church to this growing sense of anxiety was wrong. We were giving a simple answer to be sure. Christ will take away your anxiety and give peace of mind. He will restore your self-confidence and guide you to successful living. But is this the right answer?

This assumes that anxiety and loss of self-confidence are bad. But are they? It assumes that "peace of mind" in the psychological sense and successful living in the sociological sense are good. But are they? Is it not possible that we have been caught in a psychological crisis of self-concern, which has caused us to turn our attention to the psychic thermometer within ourselves, and has stopped us from being free to carry out an effective mission to the world outside?

The Theological Crisis of the Church

Surely the real meaning of this psychological crisis as well as our moral crisis is that we have become unsure of the meaning of our existence before God—unsure of God's providence and unfailing grace, unsure of His control of history and of His unerring guidance of events toward His final goal.

Our crisis—a theological crisis—is that we need to understand *God's judgment* upon our history.

In our missionary task today we are confronting a world disillusioned with our Western way. It sees the old nations caught by the nemesis of their own past. What does all this mean for the missionary task of the Church? From the view of the outsider—the vast millions outside the West—it means that unless he is enabled to see that the Christian faith is not bound up with this crumbling civilization, the Christian will not be a live option. From the point of view of the insider—the Christian in the Church of the West—it means that unless we can see in this collapse of our civilization the judgment of God, and can disentangle our Christian faith from our civilization, we are dooming it to missionary defeat.

We are called to see the present crisis as a judgment of God and a call to repentance. Is it not true that we have confused our "religiousness" with the Christian faith, by speaking of our civilization in religious terms and by trying to convert people to our civilization—our democratic way of life, our economic system, our technical achievements—all in the name of Christ?

But it is precisely our civilization that is now suspect—not only in the East but growingly in the West itself. In fact, is one reason why the churches here are now crowded to be attributed to the growing sense that the civilization is now in peril? For is not this civilization falsely identified by many with the Christian faith, so that now to save the civilization they have returned to the Church to seek to prevent its collapse? If this is true, they will leave the Church in large numbers if the civilization should disintegrate.

Today the Church stands under the scrutiny of the huge mass of non-Christians as it is called to separate the Word of God from the idolatrous entanglement with our own institutions.

But are we ready to confess our idolatry? Are we ready to confess that we have used the gospel as a mask behind which we have sought to export our human way of life, and even as a weapon for maintaining our own imagined superiority?

In this connection, for example, have we examined the appeal we are hearing these days for a vast army of technicians, doctors, agriculturists, scientists, teachers, and the rest to go out from our churches in the West to win the East in the battle of Christ against communism? Is not this appeal but a thinly veiled attempt to insure the victory of our civilization, and

to arrogate to ourselves Christ's imprimatur upon our way of life? Is not this a confusion between the exporting of our culture and the missionary witness to Christ?

This raises important questions in our missionary work. What is the place of our mission schools, our hospitals, our agricultural and technical assistance? Many are questioning them today, saying that they have proved to be failures in the sense that by them few have been converted. And it must be said that much that we had hoped for through these methods has not been fulfilled. Many have taken our education and our aid and instead of joining the Church, and appreciating our concern have joined anti-Western and anti-Christian groups.

But does this not indicate that our hopes were sometimes impure, and that by seeking to use our works of love to win allegiance to our civilization we earned the rebuke?

But this is no mandate for seeking to cease these works of love. On the contrary, it is a call to purify our motives. Christ reached out to meet the physical needs of the people—to heal the sick, feed the hungry, and bind up the broken-hearted. His love had no strings attached, His love was free. The reward for His love was often ingratitude; the final response was a cross. But He had only one motive—to meet the immediate need. Our works of love we must pursue, knowing that we must always point away from the works of our hands to the Christ who had identified himself with us in our need, and who daily continues His love by coming to us as sinners with His word of forgiveness, coming to us in our weakness with His gracious love.

The call then is to go forth not as representatives of the Christian West—for our civilization bears the marks of the continuing reign of sin and stands under the judgment of Christ—but as joyful harbingers of the Kingdom of Heaven.

Wednesday, May 7

Mrs. T. Otto Nall, vice-president of the Woman's Division, presided at the morning session which began with the singing of the hymn "When Morning Gilds the Sky." Dr. Georgia Harkness continued the study of the Gospel of St. John, using the topic, "Ye Must Be Born Again." Dr. Bliss Wiant led us in the singing of the theme hymn. Local committee chairmen were accorded hearty applause as they marched by. Fraternal delegates and special guests received a welcoming hand. Bennett College Choir sang a group of spirituals. Mrs. A. R. Henry, chairman of the Department of Christian Social Relations, introduced the speakers of the morning: the Reverend Dan Whitsett, pastor of the First Church, Sylacauga, Alabama, and Dr. Kenneth Maxwell, executive director, Department of International Affairs, National Council of Churches. Excerpts of these speeches are printed in this issue. Before each one spoke, questioners posed searching questions on local, national, and international levels for them to answer. Bennett College Choir sang its last number for this Assembly—a Choral Benediction, "Turn Your Eyes on Jesus."

THE SOCIAL WITNESS OF THE CHURCH

in the Community and Nation

by DAN C. WHITSETT

THE WORLD may move forward on the feet of little children but it is motivated to move in the right direction by the quickened heart beat of godly women.

Methodist women have a message for a fearful, confused, and apprehensive world. The message is true, eternal, and glorious. Paul gives this message in 2 Corinthians 5:19: "God was in Christ reconciling the world unto Himself."

The mission of the Church today is to produce Ambassadors for Christ. It is through Him that the peoples of the world will be reconciled to each other and to God.

The Church is God's greatest agency for the redemption of the individual and the transformation of society. However, the Church must be the Church. We cannot substitute convention for conversion nor resolution for redemption. Tranquilizers can never take the place of transformation. The early church "turned the world upside down" but too often the modern church does not even disturb the nap of its dozing members.

The Methodist Church is a world church. In this day when we are not more than fifteen to twenty hours removed from the farthest person on this earth, we see the necessity of learning how to live together.

The Church must practice brotherhood at home if it is to be effective abroad. Our churches and communities are sounding boards or TV stations viewed in the living rooms of all the peoples of earth. Small, apparently insignificant events, where injustice or discrimination exists, are magnified all out of proportion and prominently displayed on the front pages of newspapers of other nations.

Three years ago an Annual Conference in the Deep South passed a resolution that they expected to keep the church segregated as God intended it to be. According to one of our missionaries, the next day the largest newspaper in Southern Rhodesia carried this spread on the front page. A delegation of Methodist Christians came to her and asked, "Why do the people from your home state teach one thing and you teach another?" She had no reply. Of course, she was embarrassed, not only for herself and her church, but also for her God.

The Church must practice brotherhood at home or cease to preach it abroad. We are now in the travail of a new world being born, and a new spirit coming into the life of the Church. When we have broken down the dividing walls of hostility and practiced the gospel of love and brotherhood in our front and back yards, then the

Rev. Dan Whitsett and Dr. Kenneth Maxwell greet each other before the Wednesday morning program, in which they participated.

pagans of our communities and the non-Christians of other lands will rise up and say, "Tell us about your Christ." Until we do that, our programs and preachments are as a noisy gong and a clanging cymbal.

The Woman's Division of Christian Service was the first official agency of The Methodist Church to speak after the decision of the Supreme Court regarding segregation in the public schools. The Supreme Court is not to be the conscience of the Church, but we should be embarrassed to let it be more forthright in its concern for the hurts of our fellowman than the organization built upon the teachings of the Son of Man.

Today the Church must be the Church! We do not fail to appreciate the difficulties involved in the tension areas of our nation. However, the teachings of our Lord should be applicable in every situation and locality. Our concern should not be so much in preserving our particular way of life as it is in knowing and keeping Christ's Way of Life. We should appreciate customs and traditions—but still remember that whosoever would seek to save his way of life—if contrary to Christ's way—will lose not only his way of life but also his life!

There are efforts made to silence the prophetic voice of the Church in the community and nation. When our ministers cannot speak on liquor, gambling, race, war, or any other subject until they have taken a poll and received a majority vote of sanction—the Church is already dead. We must hear the message of the Christ rather than the murmurings of the crowd. We must follow the role of the Galilean Prophet rather than the results of the Gallup Poll.

The voice of the Church must and will be heard. There are dedicated people—millions within The Methodist Church who have heard the voice of Christ. The spectacular exceptions who would silence the voice of the Church are loud in protest but ineffectual in ultimately hindering the march of the mighty army of the Lord. There are politicians who have become statesmen for the Lord and they want the Church to speak its message to all men. There are industrialists who are in partnership with God and their employees are brothers in the business of the King. There are labor leaders who are their brothers' brother and they recognize the need for good will and harmony in society. There are clergymen who are not only priests but also prophets and they declare with dignity and determination—"Thus saith the Lord."

There are women who stand to the last against the forces of evil and are first to hear the message, "Go ye into all the world and preach the gospel to every creature."

As long as dedicated women witness for this gospel of love for all people—practice in the gentle tones and tender ministries of their daily lives the gospel they preach, we can be confident that Jesus Christ is still building His Church upon a rock and the gates of hell shall not prevail against it.

Bennett College Choir of Greensboro, North Carolina, was the first of three college choirs to sing during the Assembly.

THE SOCIAL WITNESS OF THE CHURCH

in International Affairs

by KENNETH L. MAXWELL

UNDER God, our social witness in international affairs must now be made in the strange new world of the nuclear-space age. Incredible as it seems, we have been thrust into two new eras of human history in our lifetime. We were blasted into the nuclear age with the first atomic bombs in 1945. We were launched into the space age when the first man-made satellite was hurled into orbit around our planet in 1957.

These references to the vistas of opening space are made, not to escape from hard earthly realities, but to suggest the almost incomprehensible potentialities for evil and for good in the decisions our human race now makes in international affairs.

We in the churches have a perspective which helped us in approaching this new era. We have been accustomed to think in terms of the infinities of time and space, the mysteries of creation, and the wonders of life. So we have responded to the dawn of this new age with hope as well as concern. We have welcomed its potentialities for good even as we have sought to evaluate and avoid its possibilities for evil.

What then is the social witness of the church in international affairs in such a time as this? I would like to have us think together about three components of our Christian social witness in international relations.

Faith is the first factor. In the beginning—God. Thus begins our Christian Scriptures. Thus begins our Christian witness in international affairs.

With such dimensions of faith the churches were among the first to speak out on the meaning of this new age at the General Assembly of the National Council of Churches held in St. Louis, Missouri, in December, 1957. The representatives of the churches adopted a policy statement on "Some Hopes and Concerns of the Churches in the Nuclear-Space Age." In it they declared:

"The vistas opened by [these developments] are seen by the churches in a universal view, with a compassion for all mankind and a desire for new initiative on our planet in ways of peace.

"We believe that recent events, far from reducing the reality and role of Christian faith, emphasize both its meaning and its necessity. For us as Christians, our faith, and the fellowship of the church press us to see life steadily and whole, to respond neither with complacency nor panic, but with confidence and appropriate action."

Facts are a second component of the social witness of the church in international affairs. We have learned that faith alone, or good will by itself, is not enough. Faith must be related to the facts of life. Good will must be joined with intelligence and understanding of realities. Good intentions can even lead to evil in over-simplification and lack of understanding of facts.

In such a time as this, millions of people in our country are alarmingly unaware of the facts of international life. Polls have indicated that out of ten people, three have almost no knowledge of such facts; five have a superficial headline knowledge, and only two out of the ten have any real comprehension of facts and their meaning. Actually, there are wide differences of understanding among this 20 per cent of our people, so that the percentage is really small of those who can interpret and act intelligently in international relations.

Let us state, then, three major facts: The first of these is the fact of the struggle between the communist bloc and the so-called "free nations." The goal of the communists is world domination. Despite all the changes we have seen in the Soviet Union and the satellites within the past generation—and there have been many significant changes which are often not taken sufficiently into account—the basic concept still remains that the Marxist communist aim is ultimately to dominate the world. They seek to achieve their ends by any and every means.

A second major fact is the revolutionary nature of our world in which there are at least six and one-half revolutions going on at the present time. I mean revolutions, not simply of armed conflicts but of basic movements of life to change the old order of things. A glance around the world at the newly developing areas, including Asia, the Middle East, Africa, and Latin America, shows these revolutions:

One is the power revolution, in which modern energy developments, including nuclear energy, are enabling nations to skip hundreds of years of evolution in decades of revolution.

Second, related to that, is the industrial revolution. While this is an old story to us, it is new and exciting to literally hundreds of millions of people. These heretofore underprivileged people are demanding their share in the control and products of industrialization.

Third is the revolution of anti-colonialism. In this there is revolt against the domination of the West in political and economic terms. Here in the United States it is a bit difficult for us to realize the intensity of the feelings of the hundreds of millions of people who have thrown off or are trying to throw off the yoke of colonialism.

Fourth, is the related revolution of the drive for political independence. Since World War II, within about ten years, twenty new nations were born and have become an important force to be reckoned

with in international relations.

A fifth revolution is that of color. Two-thirds of the people of the world, who have more pigment in their skin than the other one-third of us, are demanding true equality of status and of rights. The least event in the United States, in South or North, which indicates unfair treatment of people of more color is immediately flashed around the world. I have seen newspapers from India and Indonesia and elsewhere carrying as front-page news what we are doing or failing to do in our country in recognizing the revolution of color in a world of ferment.

A sixth revolution is the drive for human rights and human dignity. Men, women, youth, and students in many lands which have long been dominated by others are rising to stand on their own two feet to claim their rights to be treated as human beings, with a sense of dignity.

The other half revolution to which I refer is one which began in colonies in a new world, now known as the United States of America. Our nation was born in revolution. That revolution represents many of the very things about which we have been speaking in the six revolutions now going on in our world. We have been leaders in revolution in political, economic, and ideological terms. We as Christians have a special responsibility, for we have, through our missionary work around the world, given to millions of people a new sense of hope for human rights because of our faith in God, as revealed in Jesus Christ.

This leads me to the third fact, by way of general concept, namely that our United States foreign policy has been to a large degree inadequate to meet the revolutionary world situation as I have outlined it. On the whole, we have met rather well the military threats to western Europe and to parts of Asia and to other areas of the world, but while doing this we have become so obsessed with the military aspects that we have, relatively speaking, paid all too little attention to the economic, political, and ideological aspects of the world struggle. One statistic here must suffice. For example, last year the United States spent approximately $45 billion for military purposes, while the total for nonmilitary economic and technical aid through our Mutual Security Program was approximately $450 million. In other words, we spent for that economic and technical aid about 1 per cent of the amount we spent for military aspects of international relationships.

There is vast need in our own foreign policy, while not neglecting the military aspect, to emphasize the constructive things which make for peace.

The third factor in the social witness of the church in international affairs, in addition to our faith and facts, is "follow-through." In other words, there is a demand for action based on our faith and on our understanding of international life. So it is that the churches in recent years have increasingly focused upon these specific issues:

1. *Support for the United Nations.* The churches helped to create the public opinions which brought into being this world organization. The churches helped to shape its charter. The churches helped to defend the United Nations when a hate campaign was waged against it and through many cooperative efforts, the United Nations today stands in higher regard than before.

2. *Atoms for peace.* Since the dropping of the first bombs at Hiroshima and Nagasaki shocked the world and the Christian conscience in particular, the churches have worked for nuclear power to be used not for death and destruction, but for life and peace.

3. *World economic development.* The churches have been concerned with specifics in mutual aid in capital formation and technical cooperation, in reciprocal trade and in other ways of removing the barriers to a more abundant economic interchange.

4. *Disarmament.* The churches have consistently and persistently sought among the nations of the world reduction and regulation of armaments, including nuclear weapons, under reliable systems of inspection and control. We have done this, recognizing that any progress would probably have to come step by step even while moving toward the ultimate goal of disarmament under a strengthened United Nations.

5. *Human rights.* The churches have been at the forefront in the struggle for human rights both at home and around the world. They helped develop public opinion for the Universal Declaration of Human Rights. The churches continue to seek to have these become more of a part of life everywhere.

6. *Immigration and refugee relief.* The churches have sought to improve United States laws in these matters. For example, we have been trying, with others, to eliminate discrimination on the basis of race.

7. *A peaceful nation.* The churches have sought through the years to have our nation be characterized primarily in terms of peace and avoid becoming a garrison or police state. Therefore, the churches have consistently opposed universal military training and other measures which would have taken us farther down the road of militarism.

8. *The ministry of reconciliation.* The churches have worked, in season and out of season, for reconstruction, remembering that God was in Christ reconciling the world to himself and has made us ministers of reconciliation. The churches have sought to serve in reconciling man to God and man to man.

With your faith and the facts of international life as we know it today, your follow-through in specific ways in Christian actions is necessary for a full social witness of the church in international affairs.

Wednesday Afternoon, May 7

After a hurried lunch hour, the delegates and visitors scattered over the city o attend their assigned group meetings. Thirteen plenary sessions under the chairmanship of capable, experienced leaders heard speakers and panels present phases of the topic for the day "Our Witness." Then these large sessions were broken into fifty-two discussion groups of varying sizes for audience participation. Working out the organizational details of these group meetings was a gigantic task ably engineered by Miss Thelma Stevens, executive secretary of the Department of Christian Social Relations, and a small committee of staff members with the cooperation of local committees.

Wednesday Evening, May 7

Flags of many nations massed on either side of the platform and the seated guests, many in the national dress of other countries, gave the first clues that this was an international night. Further evidence came through the Visual Panorama—short clips from several films showing work supported around the world—flashed on the screen during the organ prelude. Mrs. T. Otto Nall, vice-president of the Woman's Division, introduced members of the World Methodist Council and representatives of units of the World Federation of Methodist Women including Mrs. Shot Mondol of India and Mrs. Jose Valencia of the Philippines. The worship service was a harmonious blending of three messages (lifted from the service which was printed on pages 23-26 of the March issue of THE METHODIST WOMAN) and songs from India, Africa, and South America sung by National College Choir while pictures from these three lands were projected on the screen. Mrs. C. P. Hardin introduced Dr. Willa B. Player, president of Bennett College, Greensboro, North Carolina, who spoke on "Our Witness: Here and Now." After the hymn, "Jesus Shall Reign," Mrs. John M. Pearson introduced Dr. Chandran Devanesen of India. His topic was "Dimensions Unlimited." A choral benediction "Seven-fold Amen" sung by National College Choir ended a well-spent day.

OUR WITNESS:

Here and Now

by WILLA B. PLAYER

THE STORY of creation as told by the poet, James Weldon Johnson, in a folk sermon entitled, *The Creation,* describes the greatest act of love yet known among men. Over the centuries, many have sought to interpret the meaning of love. Some psychologists tell us that love is a matter of ego-involvement. It exists wherever the individual seeks to merge his ego with that of another. Many educators who see in this too great an emphasis on possessiveness tend to accept authorities who declare that wherever the individual seeks to foster or encourage the best in a person in any relationship in order to achieve the best possible result, there love is imminent. Martin Luther King recently challenged the students of Bennett College to rise above the narrow confines of individual concerns to enter the new age with a love which embraces the broader concerns of all humanity.

Jesus said, "A new commandment I give unto you that ye love one another." This commandment is not a rule at all. According to Harry Overstreet, it is rather a profound insight into the nature of man which places love in the dimension in which "man affirms his fellow man."

All interpretations suggest that love is *inclusive* and that in love we start with the person where he is. In an act of unpretentious self-fulfillment each reaches out to relate himself to the other thus affirming our faith in one another. It seems to me almost uncanny that this concept should have been so well understood by a young YMCA secretary who came to Bennett College in 1926 as its founding president with this core idea as the basis for the philosophy of life at Bennett College.

"We take each student where she is," said David Jones, "and treat her as if she has already come to the place where we wish her to be." Thereby the College confirms its faith in the Christian ideal which respects the dignity and worth of every individual and counts heavily on her capacity to make a worthy contribution toward the improvement of human experience. And every young woman who comes to Bennett College senses this concern for her personal well-being.

If, then, we be witnesses, we have the unmistakable responsibility to love one another with an outpouring of good will which transcends injustice, fear, prejudice, and ego-exaltation, thus leaving every single person free to claim his rightful heritage as a child of God.

Our witness in this deeper sense generates both an attitude and a responsiveness which leads to a full and thoughtful exploration of new vistas in the area of knowledge.

It seems only logical to expect that Christian education should find its most genuine expression in a setting where individuals may come together in the pursuit of learning, where no person is the object of derision. This is why at Bennett College it has seemed appropriate from the beginning to seek the service of a faculty of exceptional qualities of mind and spirit representing different nationalities, a variety of experiences and unusual academic accomplishments; later enrolling students from a wide area throughout our own land and from other countries. In our experience, there is nothing quite comparable to the quality of creative effort and intellectual achievement emerging from the exchange of ideas on a rational basis of equality. This has become increasingly clear as we have attempted to extend the educational

experiences of our students to include exchanges from other colleges such as Ohio Wesleyan, Sarah Lawrence, Skidmore, and Mount Holyoke; with cooperative planning on the graduate level with universities like Wayne and American.

Our institutions in the home field stand to lose their Christian influence, indeed their unique heritage, as long as there is one among us which lacks the courage or the conviction to open its doors to all students who thirst for knowledge whether this be a kindergarten, a settlement house, a secondary school, a college, a theological seminary, or a university center. Our witness is weakened whenever the search for truth is hampered by policies or procedures which separate our minds by false or arbitrary identifications.

The challenge of the new space age requires all institutions of learning to re-examine their goals stressing with sharp urgency the acquisition of spiritual values and their application to daily experience. Although there is much to be said for increased study in science and mathematics, never before has the challenge to educate the *whole person* been so broadly acknowledged.

Our present emphasis on Christian education throughout Methodism seeks to point up the organic relationship between the search for truth and the acceptance of the moral and social responsibility inherent therein. It seems to me that an educational experience imbued with this kind of spiritual significance offers the greatest promise to our youth who are now searching earnestly to find creative solutions to the problems we face today—juvenile delinquency, crime, alcoholism, secularism, segregation, and political upheaval.

Our witness thus leads us on to share love and knowledge through service. The Woman's Division of Christian Service supports, contributes, teaches, cooperates, and shares. What greater testimony can there be of the shared experience except perhaps the pointing up of the underlying fact that behind this magnanimous work stands the individual with personal dedication to the task at hand. Though this may find expression in different forms: the care of the sick, the education of a child, the understanding of an alcoholic, the concern for public school intergration, the interpretation of the charter of racial practices, the search for integrity in political leadership, the calling is the same. The distinguishing feature of our witness seems to me to reside in the sacrificial quality of a life.

To illustrate this point, the story of a Bennett girl comes vividly to mind here. The odds seemed so against her: a child without parental support, deprived of a happy home life, lacking food and adequate clothing. Nevertheless, she had a determined will, and she set her sights to realize the best that was in her and forged ahead.

The day came when women of Troy Conference saw Dorothy Brown. They included her in their hearts and program. Dorothy completed her education at Bennett College and went on to become one of the few women assistant professors of surgery in a medical college.

Through her profession she has found a way to transfer her love and knowledge into a worth-while ministry. She teaches the internes at Meharry Medical College and treats illnesses in the hospital. The quality of this one life nourishes and preserves the lives of many. Each year Dr. Dorothy Brown expresses her loyalty, her devotion, her witness, by returning to the college to conduct, without charge, the physical examinations of the 475 young women enrolled at Bennett College.

If we be witnesses, we are called to rise above the fears, the ambitions, the bigotry, and the tensions of a culture beset with controversy, in total acceptance of our God-given right and responsibility to pass on love and learning to each new generation as true servants of God having been chosen to fulfill his purpose among men.

THE CHRISTIAN WITNESS:

Dimensions Unlimited

by CHANDRAN DEVANESEN

WE ARE familiar with the statement that the Church is in the world to witness to the whole world: that the Church goes out into all the world to witness to all the world. But the Church would be a mere abstraction without you and me, its members. Therefore, when we speak of the witness of the Church we mean not only its corporate witness, but also the witness of each individual Christian.

And each one of us has to witness in our town or county or state in such a way that our witness is to the whole world. Long before the ecumenical movement came into organized existence John Wesley put it tersely and dramatically when he said, "The world is my parish."

But we don't like to take the whole world, the disturbing, challenging world, into the safety and security of our snug little parishes. We get a little tired sometimes of hearing that we live in a changing and revolutionary world. This is understandable because our minds like to have something on which we can hold. The world is a big place and we would feel lost if there were no smaller worlds of our

limited experience within which we can feel at home. And the mind also rebels against constant change. We like to have some things fixed, stable, permanent. In many ways the parochialism of our minds acts as a kind of safety valve. While all this is natural it would be dangerous if we completely succumbed to these parochial urges. The world of today really is a challenging place in which to live and it demands the exercise of our minds and our imaginations to come to grips with it as Christians.

We are thinking particularly of the missionary witness of the Church. Let us be clear: the existence of the missionary movement does not absolve those of us who are not missionaries from making our witness. No missionary in a foreign land can be a substitute for the witness I ought to be making in my own land. On the contrary, our own lack of witness often undermines the very work for which we send out missionaries in the name of the Church. The missionary movement should never become a segment, a section, a part of the life of the Church. The missionary witness of the Church has to be seen in the whole, the total life of the Church. The Church has to be renewed from within, has to be renewed in its total life, if it is to meet the challenge of its critics and adversaries.

Let us look at the powerful forces arrayed against the Church and the way in which they try to expose us to the contempt of mankind.

The most powerful critic of the Church today is communism. All round the world it attacks religion as "the opium of the people" and accuses the Church of being the tool of the wealthy classes of society, the handmaiden of capitalism, and a lackey of imperialism. The Church, according to Communists, is a reactionary and conservative institution retarding mankind in its search for social justice and economic equality.

Nationalism of a certain kind is a far more subtle kind of an enemy

Dr. Chandran Devanesen just completed a doctoral program at Harvard University.

of the Church. A narrow and exclusive nationalism is contrary to the spirit of the Church which is for men of all nations. If the Church is not a supranational institution then there is really no point in the missionary movement, in our witness around the world.

Never, perhaps, in the history of the world has racialism played such a divisive role as today. The dominant trend in world history for the past four hundred years was the expansion of Europe and the exercise of the power of white races over a vast majority of colored peoples. Historians of the future will be able to write more objectively about this expansion of Europe showing both the good and the evil it wrought. Right now it has left us a terrible legacy of racial tensions. In many parts of the world the Church is rejected as something that belongs exclusively to white races and their civilization and Christ is seen as a white tribal god, a blond-haired Nordic or a blue-eyed Anglo-Saxon. The sense of superiority of the dominant group has provoked a corresponding hatred in the colored races, an unfortunate hatred that often makes them blind both to some of the really good values of Western civilization and to the real nature and purpose of the Church as a fellowship which seeks to transcend all barriers of race and color.

We are also living today in a world where older religions rooted in some of the most ancient civilizations of mankind are passing through a renaissance and are emerging as resurgent and militant forces in alliance with national culture and power. In many parts of Asia today you are not considered a good patriot if you are a Christian, if you do not belong to the religion rooted in national culture. Religion is confused with national sentiment and culture and Christianity is opposed.

What is the Christian witness in the face of all these powerful forces? First let me say a word about the spirit of our witness.

We need to be strengthened by repentance and a sense of forgiveness, mutual forgiveness, if our witness is to be real. We know that while the critics of the Church deliberately exaggerate or misunderstand the Church there is much we can recognize in their horrible caricatures of Christians. Whether we come from the older churches of the West or the younger churches of Asia and Africa we need to critically examine ourselves, for self-examination is at the heart of good Methodist principles.

As we look out upon the world there are many things for which we can express our gratitude to God. We can thank God for the thousands of men and women who heard the call to missionary service and went out into strange and difficult situations. We can thank God that the Church has been planted in so many lands, that the Word of God is read in more than two thousand languages. Sometimes we are told that we are at the end of the missionary era. In one sense we are, but, in another sense, we may also be at the beginning of a new missionary era and a better one when the missionary task becomes the joint responsibility of both the older and the younger churches.

Modern historians are often notoriously biased where the Church is concerned. And some Asian historians have already written off

the missionary movement as a failure. The younger churches are undoubtedly still very small and weak but we can be glad that so much of the pioneer work of Christians in these lands has now become a responsibility of the state, that a quickened social conscience is so much in evidence. Many Christian values have become influential in these societies. The greatest compliment that India paid to her great son, Mahatma Gandhi, was to compare him to Jesus Christ.

The fact that the state has become responsible for the welfare of its citizens does not mean that there is no work left for the Church to do. The problems are so immense and complex that the help of voluntary associations like the Church will be of value for some time to come. The Church cannot remain aloof and isolated from the tasks of reconstruction in Asia and Africa.

The most terrible problem faced by the lands of the younger churches is the problem of poverty. The weakness of the economic structure gives rise to a thousand other problems. Therefore, the basic problem in Asia and Africa is to find the means by which the dreadful suffering of the people can be terminated. It is suggested that we have to transform largely rural and agrarian societies rapidly into more industrialized societies. Now transforming the entire economy is not necessarily the job of the Church. The state and businessmen have responsibilities at this point. But the Church can help in two ways, by experimenting with improved methods of production in agriculture and by encouraging people to use new technical skills by preparing their minds for change.

Along with poverty goes disease. The Church has played a pioneering role in many countries in the fight against malnutrition and sickness. In India there are the three great Christian hospitals in Ludhiana, Miraj, and Vellore.

That the Church has made a tremendous witness in the field of education goes without saying whether we are thinking of the elementary fight against ignorance or the need for leaders who command the respect of a whole nation. Look at any roster of the distinguished names of national leaders and you will find that many went to Christian schools or colleges.

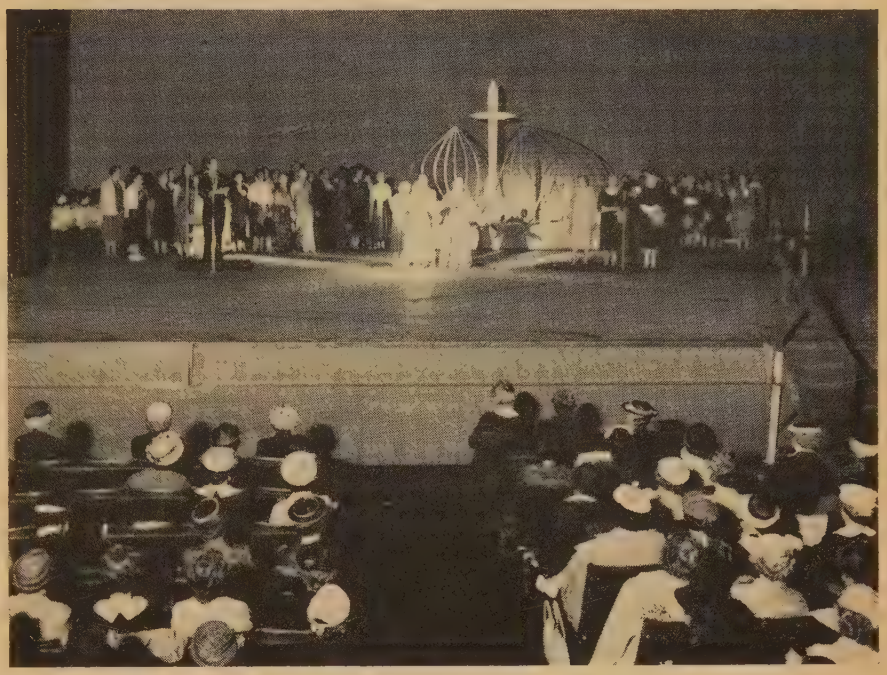
Another fight that goes on is the fight for human dignity. The masses of Asia and Africa are stirring and rising in revolt against conditions they have endured for too long. Everywhere long submerged groups are demanding elementary human rights. In many places the Church and Christian teaching have been partly responsible for this ferment. Today all men have the right to vote in India, a fact of tremendous consequence for the life of the country.

Since the initiative for social, economic, and political change has passed to newly independent governments or national movements the question is sometimes asked as to what is left as far as the Church is concerned. Behind these movements of change there is a search for new values and a new sense of community. As the old structures of society dissolve what is to take their place? Here is a fruitful field for the witness of the Church. Do we see in the Church the pattern of both a new individuality and a new sense of community? We know ourselves as sinful individuals created by God but also as members of the new community, the Church, which is His Body. How do we translate this into an understandable idiom in the midst of the revolutionary changes which are taking place? To know what values to preserve and what to discard, that is the challenge.

Sievers Studio, St. Louis, Mo.

BIBLE STUDY

Dr. Georgia Harkness (left) receives warm words of appreciation from Mrs. Charles Mead (center) and Mrs. J. Ernest Wilkins. Dr. Harkness conducted a stimulating Bible study on the Gospel of St. John. Space is too limited in this Assembly Bulletin to give an adequate condensation of the series. Two pages of excerpts from these studies will be printed in the September, October, November, and December issues of THE METHODIST WOMAN.



This is the closing scene of the drama on Our Mission "Into Life" which was presented Thursday morning. The script was written by James H. Warren of Scarritt College from stories furnished by staff members of the Woman's Division and produced by local talent—the presentation left a powerful impression. The script is being prepared for publication and will be ready for release early in the fall.

Thursday Morning, May 8

Singing hymns with a great congregation is a worship experience. One felt that the opening hymn "We Thank Thee, Lord" was a prayer of real Thanksgiving. Alert attention was given to Dr. Harkness as she centered the Bible Study on "Living Water." Messages of inspiration in song were brought by the National College Choir. The drama "Into Life" produced with professional skill by local church people and staff members of the Woman's Division lifted up the needs of the work and emphasized the lack of missionary personnel. "The Voice of God Is Calling" was an appropriate hymn to sing after that presentation. Mrs. H. F. Brandt, chairman of the Section of Education and Cultivation, introduced Dr. Eugene L. Smith who spelled out a few things in his address "Christian Crisis . . . Danger Plus Opportunity." Bishop H. Clifford Northcott of the Wisconsin Area, chairman of the Commission on Deaconess Work, pronounced the benediction. After the Choral Response by the National College Choir everyone scattered to snatch a bite of lunch before the afternoon group meetings.

CHRISTIAN CRISIS . . .

Danger Plus Opportunity

by EUGENE L. SMITH

Dr. Smith paid fulsome tribute to the Woman's Society of Christian Service, calling it the most powerful organization of women in the world. He selected certain areas for specific mention:

—Christian witness in the matter of racial relations . . . consistently far ahead of The Methodist Church as a whole.

—intelligent and informed support of the United Nations.

—one of the best informed groups within the local churches of Methodism as to the issues of temperance and the work of the Board of Temperance.

—amazing degree of awareness of the vital issues confronting the world mission of the church. Even more significant than knowledge is the missionary work itself . . . production of Christian character in radiant and redemptive form.

—lives of missionaries and deaconesses are characterized by wide horizons, gracious courtesy, radiant faith. They are surrounded by the warm affection of the countless people whom they have served. Theirs is a profoundly Christian quality of caring for people. With all this, they have known the overtone of excitement, often adventure. Because they have carried unusual burdens for Christ and His children, they have become unusual people.

THIS TRIBUTE brings me to the subject for the address. The Chinese word for *crisis* is the combination of two symbols. One means *danger*. The other means *opportunity*. A crisis is a point of danger plus a point of opportunity. Danger and opportunity combined mean crisis. In this symbol the Chinese, out of their ancient wisdom, have pictured a basic Christian insight into the nature of history, the pervasiveness of sin, and the human predicament. Every victory is opportunity for a new defeat. Every moral triumph opens the way to new temptation. Every spiritual conquest offers the allure of spiritual pride. Every achievement brings new crisis. Every creation means the existence of new danger. The greatest evils are the greatest values corrupted. This fact of history and of human experience seems extraordinarily unhappy until we remember that it is but a reverse sign of the unlimited potential of growth which is in man because of the indwelling of God's Holy Spirit.

It is, therefore, of the essential nature of persons that the very

Dr. Eugene L. Smith chats with Mrs. H. F. Brandt backstage before the morning program.

achievements of the Woman's Society of Christian Service are a measure of the challenges which that Society faces. Any organization of the massive success and power of the Woman's Society of Christian Service faces certain temptations. The first is the temptation to worship the organization. Again and again man creates organizations as means to an end and then lets the means become an end in itself. People are incurably religious. People are almost as incurably idolatrous. This tendency we can see in others more easily than in ourselves. In Methodism we have the largest Protestant denomination in America. It is the most widely distributed church in the land. It is the most highly organized of the major Protestant denominations. The temptations to spiritual pride in such an organization are great.

If in Methodism the signs of spiritual pride are present—as I believe they are—the question is important whether these signs obtain in any organization that is a part of Methodism. Have there been evidences of spiritual pride at this Assembly? Have the massive achievements and the monumental good works of the Woman's Society led to spiritual pride in them?

Perhaps the question becomes most critical at the point of the relative independence of the Woman's Society within The Methodist Church. Some separateness is essential for this organization. A significant part of the remarkable spiritual vitality reflected in the achievements I described earlier came from a certain degree of separateness from the rest of the church. It would be tragic if all of this separateness were to be lost. There could only be a regrettable loss if this creative program which you have developed were at the final stages to come under the control of men.

The other extreme would be the situation which seems to obtain in some churches where the women are expected to raise the money for the men to spend. Let that be anathema. It is unfair to the men as to the women. However, in any organization within the church which draws vitality from a degree of separateness it is spiritually urgent to continue to ask how much separateness is necessary. Do we in all our relationships demonstrate that basic Christian unity which is essential to Christian witness? Perhaps the surest sign of spiritual pride in an organization which needs a degree of separateness from the rest of the church is a forgetfulness as to the importance of this kind of question.

The second major temptation facing an organization with the power and the effectiveness of the Woman's Division is the worship of the methods which in the past have brought that power and effectiveness. The greater the successes of the organization the greater this temptation.

On foreign fields Methodism confronts the world revolution of our day in its most volatile and violent phases. The cyclonic storms sweeping across Asia, Africa, Europe, and Latin America are not easy to estimate in the comparative security of the United States. A major characteristic of them is an excessive nationalism. Some nationalism is healthy. Exaggerated nationalism is not. This nationalism is of increasing importance in the pattern of our service overseas.

Recent international Christian gatherings include a meeting of the East Asia Christian Conference at Prapat on the island of Sumatra in Indonesia. It was held in March, 1957. Here was a gathering of Asians, concerned with evangelization of Asia. As I watched the development of that meeting I became aware that a new orientation was emerging. I was born into the orientation that can be described as The Methodist Church in the United States, in cooperative relationship with other churches, serving Methodists and Methodist-related churches in other lands. This orientation was basically denominational. It was necessary, and it served a useful purpose. Out of it were established the younger churches. It was, however, essentially a Western pattern which was superimposed upon the East. It belonged to what we may call the "old covenant" of the alliance of mission and responsibility. In this covenant the basic responsibility for decisions lay with the missionary agency and the missionaries.

At Prapat we saw the unfolding of a new orientation. Here were

Asians grappling with the question of the conversion of Asia. This orientation was not denominationally aligned, but geographically. This orientation is the inevitable result of a growing feeling of responsibility on the part of Asians for the conversion of their Asian brothers. We have not yet learned to see all of the implications of this new orientation. It is an Eastern pattern, which the churches of the West will have to accept if they are to continue their Christian witness in the East. It marks the emergence of a "new covenant," of the alignment of the Church and responsibility. The place of decision in the years ahead will increasingly be the churches that are served, rather than the missionary agencies rendering this service.

A chart of the distribution of age groups and the population of the various nations of the world is revealing. The increasingly effective health measures among the underdeveloped nations of the world are having primary impact upon reducing the death rate of babies and children. Therefore, the great increase in the population of the world is shown in the age group of the youth. The life expectancy in the United States is sixty-seven; in India it is thirty-seven. The nations undergoing profound revolution today are nations with increasingly youthful population.

We in the United States probably do not realize the speed of change that is indicated. The pattern of these changes spells special challenges to the Woman's Society of Christian Service at two points. One is the fact that you are charged, under the *Discipline,* with special responsibility for work among women and children. This is a wise provision. It poses a particularly intricate problem for you, however, in your work in foreign fields. This work is conducted from an American base. It is conducted from the perspective of American culture. That culture has been at many points deeply influenced by the Christian ideal of man. Therefore, the temptation is great to confuse the exportation of American culture with the proclamation of the Christian gospel. Nowhere is that temptation greater than in regard to the question of the place of women and children in society.

The nations of the East are determined not to accept the culture of America, and that determination seems to be deepening with each passing year. A missionary program primarily geared to the exporting of any particular pattern of American culture is doomed to frustration. Whenever we are tempted to make other people like ourselves we need to remember the wise counsel of Emerson, "Never try to make another person like yourself. Heaven knows one of you is enough."

We are under obligation to work for a Christian standard as to the place of every person in society. One way of describing that standard is that there should be first class citizenship for every person. We can be grateful for the degree of influence that Christian ideals have had upon our culture. We must not let that influence blind us, however, to the differences in cultures. The meaning of first-class citizenship for every person has to be worked out in each culture according to the patterns of that culture. Our very opportunity, in the years ahead, to aid in the development of that pattern will be determined in part by our freedom from the special presuppositions of American culture as we continue our world-wide witness.

The need for such witness was never greater. We all see the resurgence of paganism in many forms: a threat to the real dignity of womanhood, the security of children. As the need of your ministry deepens, the challenges confronting that ministry increase. Here is the crisis—danger plus opportunity.

A second special challenge arising out of this pattern of change is in the relationship which exists between the projects and the institutions which you have developed, and the churches which they serve. The service of these institutions to those churches is one of the luminous pages of Christian history. It is measured in the fullest of human values, in the redemption of human lives, in the enrichment of congregations, in the strengthening of homes, the democratization of society, and in countless forms of human welfare.

These institutions, however, are being confronted today with a new demand. This is the demand not only that they shall serve the church, but that the churches they serve shall have a responsible part in the administration of those institutions. The younger churches are demanding effective participation in the management of the institutions which serve them, and demanding it decades before they will be able to carry the financial cost of such institutions. This demand is a healthy thing. It is a sign of the growing maturity of those churches—the very end to which all of our missionary work has been addressed. At the same time this demand confronts those institutions with most complex difficulties. To resist the demand is to try to turn history back upon its course. To implement the demand is to require the development of patterns of relationship between institutions and service which do not now exist, or which exist only in part.

Just at the time when these difficulties are becoming most clear, the need for this institutional service is becoming even greater. Again we see the meaning of Christian crisis—danger plus opportunity. How can such crises be met? The answer to such a question is always found in terms of persons.

In this time of vast crisis confronting mankind, God has called into being—through your devotion—a powerful tool of redemptive service in the Woman's Society. He confronts you today with greater dangers and greater opportunities than ever before.

Thursday Evening, May 8

This was youth night. Several hundred young people came from Methodist churches in St. Louis and vicinity. It was a good night for youth to attend for the program featured the dedication of lives and gifts with a bit of pageantry, appropriate pomp and ceremony. Processionals add flavor and it was thrilling to see and hear the combined choir from seven St. Louis churches. Bishop Ivan Lee Holt, retired episcopal leader of Missouri Methodism, and Mrs. Scott R. DeKins of St. Louis participated in the opening ritual service. Dean Walter G. Muelder of the Boston University School of Theology gave the 10,000 delegates and visitors much to think about in his address "The Message Beyond the Crisis." Gifts of money contributed from local Woman's Societies across the country were presented by conference presidents to Bishop Love and Bishop Holt who placed this love offering on the altar. The total received was $104,688.06 of which amount $99,564 came from the conferences. Gifts of lives were dedicated in an impressive service. After a brief message Bishop Richard C. Raines commissioned thirty-three young women and two young men for missionary work at home and abroad. Following the recessional hymn Bishop Edgar Love pronounced the benediction bringing another great day to a close.

THE MESSAGE

Beyond the Crisis

by WALTER G. MUELDER

THE PRESENT power of women in church and society reflects the revolutionary character of modern society and lays a special responsibility upon women. New freedoms create new duties. Women now hold jobs in every employment classification used by the Department of Labor; they are the predominant determiners of consumer habits in the nation; they hold the power to determine in large part the design and quality of family life; they may now enter in many churches to all ranges of leadership; they are vastly influential in the educational emphases of public schools and colleges; they affect profoundly the character of mass communication; and they share in all matters of social, economic, and political policy a duty co-equal with (that of) men.

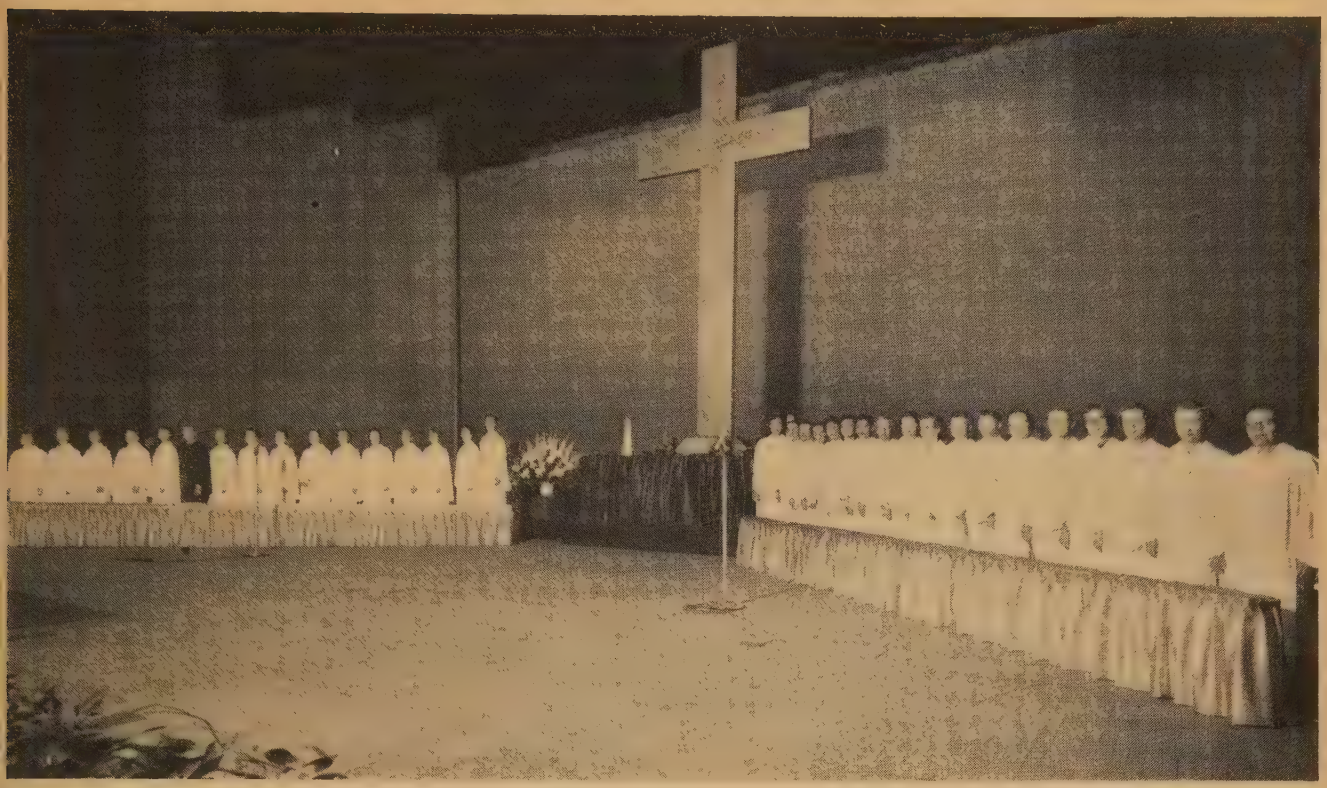
This tremendous social, cultural, and religious power must be regarded by the Christian woman as a trust from God. At the very time when economic opportunity tends to entice her away from the home and the church, both these basic institutions of mankind need her ministry with a greater sense of vocation than ever.

Four frontiers of mankind challenge her in special ways: productive abundance; family life; mass communication; and nuclear warfare. All these frontiers are partly the products of the great revolution of technology and social organization.

1. Despite the great disparity between standards of living in Africa and Asia as compared with America and despite the recurrent recession, America is concentrating on the age of abundance. High consumption and the hunger for goods have modified the morality of thrift and saving and the attitude toward the passing day. If sensuality is the inordinate love of transient good, then sensuality has become a major vice of American consumers. This type of sin challenges the nation to an effective education in the values suitable to a responsible democracy. How are we to keep the high rate of vulgar consumption from creating more widespread complacency toward those parts of the world hopelessly frustrated by unspeakable scarcity? The attitudes of women may throw the balance to sensuality or sanity.

2. In this crisis of production and consumption the family has become vulnerable to an unprecedented degree. When cries of family crisis are raised some defenders point to the improvement of family life as indicated by the rapid development of the suburbs, the one-family houses, the earlier marriages, the larger number of children, the family television set, the revived interest in church activities. These are important factors. But the economic freedom of women, the labor-saving devices in housekeeping and cooking, and the family security provided by the community have removed many of the older family bonds and have therefore placed a greater stress on the quality of the individual adjustment of the marriage partners to each other. Because women are free they must be prepared to decide what the role of the family will be in the nurture of children for sound emotional, social, economic, and political life. For these reasons the psychological and spiritual bonds, the qualitative ones of personal respect, compatibility, and motivation for marriage, have to bear the strains of modern life.

Men and women have always played complementary roles. Increasingly they are playing competing roles. When husband and wife work outside the home they tend to bring to the most intimate interrelationships of family life the competitive ethics of the occupational world. Moreover, woman's two roles create a series of psychological and moral dilemmas for her. On the one hand, she is supposed to be full of drive, self-assertion, competitiveness, and aggression, an achiever; on the other hand, her role calls for a relaxation of these assertive requirements in favor of those of wanting to please, of protecting or nurturing, of passivity and receptivity. When these two roles are not coherently resolved by right motivation, understanding, acceptance, education, and love the family is endangered. For both men and women this aspect of life constitutes a major frontier. What is at stake is *not* the right to work outside the home. What is at stake is the vocation of family life itself.



Thirty-three young women and two young men heard Bishop Richard C. Raines say "I commission you to take the Gospel of our Lord Jesus Christ unto all the world. . . ."

3. A third ethical frontier defined by technology is in mass communications. The all pervasive character of mass communication deeply influences the spiritual life of man, the quality of his choices and appreciations, the going standards of valuations, and the character of democratic action in politics. This dangerous power is related to the organizational fact that the methods of mass communication are increasingly controlled by bigness and centralization which characterize so much of our practical and economic existence.

Men and women alike must be alerted to the need for goals and policies in answer to questions which affect not only the communication of Christian social thought but the possibility of men and women to communicate with each other.

4. Perhaps the most dramatic frontier of religious ethics today has to do with sound national and international policies for the use and control of nuclear energy. In the arms race national pride and hysterical fear combine to threaten the balance in all levels of education. Obsession with natural science and technology may undermine curriculum developments in the humanities and social sciences.

Continued insistence on nuclear bomb testing undermines the national morality and places it on the level of ethics we condemn in the Soviet Union. Furthermore, must we not say that with nuclear weapons of the kind now being tested and envisaged that we are demonstrating a means which allows the ultimate in human destruction? I am sure that the world is waiting for a clear repudiation by the churches of the ethic which Jesus repudiated in His temptation experiences in the wilderness.

Christ and Cultural Change

The message of the Church must be one of redemption for both persons and society. Such a message transcends the crises and revolutions of our age. We do not take our standards from the crisis; we take our standards from the Christ. That is why we do not finally fear the revolutions of our time and the ferment in areas of rapid social change. Our Christ is a revolutionary Christ. The religious dimension of life is thus the foundation of the right order in society.

What is it that holds society together? What gives a culture its unity of meaning? Anthropologists and sociologists assert that it is the myth-structure that gives unity. What they mean is that there are beliefs, values, and attitudes which are deeply and commonly shared, and these hold the various parts of a culture together. When these common beliefs and values are shattered society tends to disintegrate. On the other hand, where a society is undergoing rapid social change a new group of cohesive values and beliefs are essential to meet the challenge of

change. The new must be integrated with the old and yet carry the hopes and aspirations of the new age.

Every society may be divided into five or six components: its family system; economic life; political life; language and communication forms; aesthetic systems; and its religious expression. To understand any one aspect of life it is important to understand its relation to the others and to the values that are ultimately meaningful to the people. Religion will express in all phases of life the way the people confront the ultimate problems of their existence. The new age of world unity requires a religion that can create world community.

A major change in one part of culture has repercussions in all other parts because culture is a whole. A radical change in the economic institutions will upset the political arrangements, perhaps also the educational system, and will challenge the religious values. A political revolution successfully carried through may affect education, art, family life, and the relation of social classes to each other.

Today a number of basic revolutions are simultaneously taking place in many parts of the world. When we speak of areas of rapid social change we generally think of Asia and Africa, but every part of the world is really involved. In America we are also undergoing tremendous social transformation. This poses great challenges to Christian values for both persons and social systems are being changed.

There has always been social change. What is new about the present world is that it is being *purposefully* changed. People are deliberately changing old ways. They are purposively applying the new knowledge gained from modern science and technology to change and raise the agricultural and industrial patterns of many nations. Whenever widespread social change occurs it affects the way human beings must act.

The Church has a ministry to all areas of rapid social change. It must purposively enter these areas with full understanding of what is happening to persons and to the systematic patterns of their lives. The various cultures of mankind are in crisis—some of them of a revolutionary character—and the ministry of the Church must be made manifest at all those places where fateful decisions are being made.

The Message Beyond the Crisis

What is the mission of the Church that calls forth missionaries in such a time as this? The mission is inherent in the nature of the Church and the nature of the Church is expressed in its purpose. This purpose is to transform all the cultures of this world by the love and truth of Jesus Christ. Such a purpose and such a task is all inclusive in its scope and depth; it affects the inner life of every person; and it requires the reconstruction of every social institution. As Christians it is our faith and our hope that God as revealed in Jesus Christ purposes nothing less than the redemption of every creature and the redemption of society. Jesus Christ is the Lord who sets us at the task of creating a world community where all arbitrary barriers are broken down and where each child may look with confidence to opportunities to realize that God has given him the talents to perform.

The Church has this ministry. We send forth missionaries for the achieving of this task. This is not primarily a task for the clergy. The laity are all ministers. They have this ministry direct from Jesus Christ. In Christ we are new creatures and the new life must be manifest in us. Wherever we are, we are all ministers of truth and love.

This emphasis on the ministry of the laity involves some changes in our customary images. We often think of the clergyman as the leader, as the one set apart to minister, whose work the laity support by their prayers, their presence in church, their time, and their service in church-sponsored activities.

But this image needs to be reversed. The laity are the ministers. Wherever they are they are at the outposts of the Kingdom of God. Their daily life—in home, shop,

Rev. Merrill C. Johnson (seated) was the chairman of this Plenary Session. Incidentally he is one of ten men who are members of the Woman's Division. At this session, Dr. George Carpenter, a secretary of the International Missionary Council, discussed the question "How is the missionary program affected by the changing status of the world's peoples?"

clinic, store, office, farm, factory—is the frontier of obedience to Jesus Christ. In these places the transformation of culture takes place. Here the awesome vocation of responsibility to God and for the neighbor is confronted; and here the love and grace of the Lord is joyously shared. Here the cries of people in the crises of their racial, economic, political, and family dilemmas are heard; and here the barrierless community comes into being. Here is where ultimate values become relevant in daily duties.

To assist in this ministry of the laity clergy are set aside for instruction, for encouragement, for warning, for counsel, for reminding, for building up the workers. There is a difference in the function of clergy from that of laity, but all have the same basic vocation.

One of the consequences of this fact of the nature of the Church and its ministry is that its life must be outward directed. Its *proclamation* is not to itself but to the world; its *witness* is not to impress its members, but that the world may believe; its *service* is not primarily to its own household, but to all who have need; and its *fellowship* is not for its own sake but as an out-going productive, all-including, manifestation of the love with which God loves the world.

Such an outgoing ministry is both by persons and by groups. The ministry is both in those *individual* decisions in which men and women take a stand for Christ and in those *group* actions where a local church, a denomination, or a group of churches bear their testimony in society: for better schools, for a sane nuclear policy, for a redemptive penal system, for sound city planning, for responsible industrial relations, and the like.

This is the message that transcends the crisis. It takes the power of woman's new freedom and harnesses it in loyalty to Jesus Christ to such tasks as a responsible use of America's abundance, to a vocational commitment to the Christian home, to a just policy in developing mass communications, and to a moral use of nuclear energy. It accepts without fear many cultural transformations of our revolutionary age confident that Christ can provide both wholeness for the person and coherence for society. It accepts the mission of the Church to be in every place a voice for those who have no voice and a home where every one may be at home.

Friday, May 9

Scarritt Singers from Scarritt College, Nashville, Tennessee, made their first appearance singing several selections in a Choral Prelude which was really a service of worship. Dr. Georgia Harkness rounded out the Bible Study on the Gospel of St. John using the theme "That They May Be One." The president, Mrs. Tillman, reviewed the message of the Assembly and presented a summary report from the group meetings held on Wednesday and Thursday afternoons. The singing of the theme hymn, "Eternal God Whose Power Upholds," led into the pledge service. As jurisdiction presidents and treasurers presented their pledges a colorful frieze of people representing all walks of life and conditions of men around the world moved across the stage. It was a high moment when Miss Marguerite Harris, treasurer, and Mrs. Tillman, president, placed the pledges of $7,970,143 on the altar as the Scarritt Singers sang, "God So Loved the World." Holy Communion was served by six bishops and 200 ministers in a reverent, worshipful atmosphere. It was truly a benediction to a great meeting and a heart-warming climax. The Fifth Assembly adjourned promptly at twelve o'clock, May 9, 1958.

A Summary Report

I. Our Witness to Our Christian Faith

A. *As individuals*

1. Our witness as individuals depends upon the depth of our commitment to Jesus Christ and finds expression in our concern for all people in all areas of life. Identifying ourselves with the needs and longings and "hurts" of other individuals and groups is a part of our witness.
2. At the Conference of the International Missionary Council held in Ghana in January, 1958, Dr. John Mackay of the United States emphasized the task of individual *lay* men and women:

   Ours is the era of the laity. Only laymen and laywomen by living lives that are utterly Christian in every secular vocation, in law and diplomacy, in industry and commerce, in the classroom, the clinic, and on the farm, can do what Christianity needs to do in our time to fulfill its mission.
3. New lines of communication between Negro and white citizens in the United States must be established as a means toward resolving tensions and creating a Christian community of mutual understanding and basic equality. *Individual Christians are called to witness in their own local churches and communities.*

B. *In our local church and community life*

1. There is need for a new scale of values which incorporates the Christian ethic as it applies to changing patterns and relationships in today's world. This scale of values will become effective in the life of the local church and community only as dedicated, sacrificial leaders accept responsibility for it.
2. The great increase in the number of women employed in the nation today affects the program of the church, particularly in relation to the Woman's Society and the Wesleyan Service Guild. It also focuses the attention of the church on its responsibility to the increasingly large number of employed mothers.
3. Special attention must be given to the influence of

movies, television, and other forms of mass media on the family.

4. In the local church, our Christian witness calls for an inclusive fellowship that accepts persons as persons, with attention being given to various age groups as well as to all racial groups.
5. Christians and Christian churches should seek to make the facilities of the community available to all people without any form of segregation because of race. This includes hotels, restaurants, playgrounds, transportation, housing, schools, and other public facilities.
6. Social drinking has become one of the great problems confronting the church in our land. Individuals and families of local churches are called to witness to their Christian faith by practicing total abstinence. The voices of voters must be heard in relation to the control of the sale of beverage alcohol, especially in relation to the bills on interstate advertising of beverage alcohol pending in Congress.

C. *In our world responsibility*

1. Methodist women need to see the vital relationship between their Christian witness and their citizenship responsibility.
2. The lowering of trade barriers in the United States of America is essential if our nation is to fulfill its obligation to the peoples of the world. We must be willing, if necessary, to accept for ourselves lower economic standards, and even less profit on our goods, in order to help lift the standards of the world's people. As Christians we are obligated to make our voices heard on Reciprocal Trade Agreements *now!*
3. The United States has a great responsibility to strengthen its program of "mutual aid" with special emphasis on international economic development and technical cooperation programs.
4. "Overseasmanship" has become an important term in our vocabulary, with 600,000 Americans living and working abroad today. These persons can be effective witnesses as Christians and reinforce the work of the missionaries, or they can contradict and undercut all the teachings that have been proclaimed. The church recognizes its increasing responsibility to give guidance to this great host of ambassadors.

II. Our Mission in Today's World

A. *The Changing Status of the peoples of the world has brought about a new concept of the missionary task and the traditional role of the missionary.*

1. No longer is missions a one-way street, nor are Western churches the only sending churches, but "partners in obedience" with churches in all lands.
2. The emphases today must be upon the *mission* of the church as distinguished from its missions.
3. Since the Christian church is established in almost every country, the missionary must continue to work to an even greater extent with national leadership through the established church.
4. Missionaries and deaconesses must continue to be recruited from all racial groups.

B. *In confronting non-Christian religions and philosophies:*

1. We must understand the uniqueness of our Christian faith found in the living Christ, and bear witness to that faith through the lives transformed by it.
2. We should be better informed about the cultures of other people including the religious and philosophical bases on which they rest.
3. Within our own culture in the United States we need to create opportunities to build bridges of understanding between the Christian and the non-Christian.
4. We recognize that evangelism is a responsibility of the laity as well as the minister.

C. *The local church in its missionary outreach has major concerns regarding recruitment for Christian service.*

1. An adequate program of missionary education in the local church beginning with the children, with a continuing nurture of the youth, is imperative.
2. It is a matter of concern that there be an active Committee on Christian Vocations in the local church which will create a climate in which young people can be made aware of opportunities for full-time Christian service as missionaries and deaconesses.
3. Individual members of the Woman's Society are responsible for interesting persons in full-time Christian service.
4. Inclusiveness is a facet of the Christian Church. There is value in the exchange of Christian workers between countries for mutual enrichment, and we look forward to the time when missionaries from other countries will share their experience with us in our local churches.
5. The world's needs today make more imperative our Christian stewardship of time, talents, and money.

wesleyan service guild weekend

MORE THAN 1,600 attended the Quadrennial Assembly Weekend of the Wesleyan Service Guild, May 9-11 in St. Louis. Annual conferences of forty-four states were represented at the meeting, as were Mexico and Puerto Rico. Official visitors included missionaries and nationals from overseas.

Miss Lillian Johnson, secretary of the Wesleyan Service Guild, reported the Guild now numbers 5,472 local church units with a total of 130,133 members.

However, it was stressed that the majority of members come from the so-called "white collar class" of employed women in cities and towns.

The need to contact prospective members among women who work in factories and shops was stressed in discussion sessions, as well as the need for local churches located in industrial neighborhoods to organize Guilds.

A survey of those in attendance, believed to be fairly representative of the cross-country Guild membership, showed that one-fourth of the delegates are members of the official board of their local church, and that one-third teach in the church school.

However, it was found that few Guild members are named to the local church Commission on Finance or other financial committees despite the fact that single women and widows comprise a principal means of the church's financial support.

A wide variety of service and action projects was pointed up by panels and study groups.

Geared to the theme, "The Christian Employed Woman, Her Witness and Mission," concerns and recommendations included:

More participation in community affairs in cooperation with other church groups, civic and service organizations.

More participation in politics and government at the local, state, and national levels by working in political parties and striving for constructive legislation.

Seeking to eliminate the inequality of salaries and wages between men and women on comparable jobs.

Taking positive stands on moral issues, such as civil rights, discrimination in housing, liquor advertising, unwholesome television shows.

Cooperating with other groups and law enforcement agencies to combat juvenile delinquency.

Increased support of the missionary program and other projects of the Woman's Division, and the overall program of The Methodist Church.

"These recommendations and objectives will mean little unless we resolve to interpret them through definite action in our local churches and communities," Miss Johnson said.

"The changing status of women is accompanied by a growing concern as to the responsibilities in this new day," Guilders were told by Mrs. J. Fount Tillman, president of the Woman's Division.

"With so many wives and mothers working outside the home, single business women are having to take more responsibility in church and community affairs," Mrs. Tillman said.

A plea for Christian concepts in world affairs was voiced by an educator from India, Miss Eva Shipstone, psychology professor at Isabella Thoburn College in Lucknow.

"The Kingdom of Man is still characterized by first and second class citizens," she said. "We seek to manipulate men's minds by vicious propaganda instead of trying to understand all peoples and see clearly the direction in which to move toward the Kingdom of God."

The Assembly closed on an inspirational note sounded by Dr. Glora Wysner of New York, a secretary of the International Missionary Council.

"Our response to Christ's message depends upon personal conviction and commitment and acceptance of responsibilities," she said. "We respond as individuals by working in our church and community, and also in unity with other groups in sharing His message with all peoples."

Miss Ruth Preston, chairman for the Guild Weekend, Miss Lillian A. Johnson, secretary of the Wesleyan Service Guild of the Woman's Division, and Mrs. Sarah J. Clardy, registrar for the Weekend, were happy over the attendance and response.

PROGRAM
Friday, May 9, 1958
EVENING SESSION
MRS. HAROLD BAKER
Chairman of the Standing Committee, presiding

CALL TO WORSHIP: Mrs. Martha Harvey, Chairman of Spiritual Life, Standing Committee.

GUILD RITUAL: Scarritt Singers.

HYMN: "Eternal God, Whose Power Upholds" (Theme Hymn for the Assembly).

GREETINGS FROM THE LOCAL COMMITTEE: Miss Ruth Preston, Mrs. P. O. McGee.

INTRODUCTIONS: Mrs. Harold Baker.

GREETINGS: Miss Lillian Johnson, Secretary of the Wesleyan Service Guild, Woman's Division.

SPECIAL MUSIC: Scarritt Singers.

ADDRESS: "Christ's Message for Today," Mrs. J. Fount Tillman, President of the Woman's Division.

GUILD BENEDICTION.

Saturday, May 10

MORNING SESSION

MRS. C. E. JETER

Central Jurisdiction Secretary, presiding

HYMN: No. 455.

PRAYER: Miss Louise Nichols, Field Worker, Woman's Division.

SPECIAL MUSIC: Scarritt Singers.

BIBLE STUDY: Miss Lillian Johnson. "The Christian Employed Woman, Her Witness and Mission."

PANEL: *Her Witness.*

Dr. Louise Branscomb, Chairman of Missionary Education, Standing Committee.

Miss Ruth Foy, Chairman of Christian Social Relations, Standing Committee.

Miss Mary Cannon, Chief of International Division, Women's Bureau of the United States Department of Labor.

Miss Lillian Johnson, moderator.

PANEL: *Her Mission.*

Miss Doris Bloomster, Deaconess, Bisti School and Community Center, New Mexico.

Miss Hannah Gallagher, Missionary, School of Laboratory Technicians, Nadiad, India.

Mrs. Margaret Hopkinson, Director Iowa National Esther Hall.

Miss Louise Nichols.

Miss Peggy Billings, Missionary, Tai Wha Christian Social Center, Korea, moderator.

GROUP SINGING: Miss Joanne Dutro, leader.

STATEMENTS: Staff of Woman's Division of Christian Service.

Miss Marian Derby, Executive Secretary of Latin America.

Miss Cornelia Russell, Executive Secretary of Town and Country.

Mrs. Clifford Bender, Associate Secretary of the Department of Christian Social Relations.

CLOSING PRAYER: Mrs. John Hoyle, Jr., Woman's Division Member on standing committee.

AFTERNOON SESSION

MRS. H. C. PLETZ

South Central Jurisdiction Secretary, presiding

HYMN: No. 355.

PRAYER: Mrs. E. J. Badgett, Woman's Division, member of the standing committee.

The Audience Asks Questions.

AUDIENCE PANEL:

Mrs. Hazel Dabney, Conference Secretary.

Mrs. Mercedes Davis, District Secretary.

Mrs. L. J. DeGroot, Conference Secretary.

Miss Vivian Overton, Conference Secretary.

Miss Ruby Mae Hope, Secretary of Promotion of the Standing Committee, moderator.

3:00-5:00 WORK GROUPS

TOPIC: Witness and Mission.

LEADERS: Mrs. Clifford Bender, Mrs. Hazel Dabney, Mrs. E. V. Ennis, Mrs. Clarence Jones, Mrs. W. B. Landrum, Mrs. Glenn Laskey, Mrs. T. Otto Nall, Miss Louise Nichols, Mrs. B. F. Russell, Miss Audrey Wright.

RESOURCE PEOPLE: Missionaries, deaconesses, members of the Wesleyan Service Guild Standing Committee, members and staff of the Woman's Division.

RECORDERS: Mrs. Charles Adamson, Mrs. E. J. Badgett, Mrs. Hattie Barksdale, Mrs. E. V. Beard, Miss Lylla Bussey, Miss Helen DeWolfe, Mrs. Bert Goff, Mrs. John Hoyle, Mrs. Edna Redmond, Miss Gladys Williams, Miss Elizabeth Burneson.

EVENING SESSION

MRS. HAROLD BAKER, *presiding*

BANQUET

INVOCATION: Bishop Matthew W. Clair, Jr., St. Louis Area.

GROUP SINGING

INTRODUCTION OF MISSIONARIES AND DEACONESSES

SPECIAL MUSIC: Scarritt Singers.

ADDRESS: "Quest for Fulfillment," Miss Eva Shipstone, Professor at Isabella Thoburn College.

BENEDICTION: Bishop Eugene M. Frank, Missouri Area.

Sunday, May 11

MORNING SESSION

SERVICE OF HOLY COMMUNION: Bishop Matthew W. Clair, Jr., and Bishop Eugene M. Frank.

SPECIAL MUSIC: Scarritt Singers.

10:15 A.M.—Jurisdiction Meetings

11:30 A.M.—Gold Room

FINDINGS FROM WORK GROUPS:

Miss Frieda Blum, North Central Jurisdiction Secretary,

Mrs. L. F. Hemenway, Woman's Division Member, on Standing Committee.

Mrs. Robert Hill, Chairman of Status of Women, on Standing Committee.

AFTERNOON SESSION

MRS. B. F. RUSSELL

Vice-chairman of the Standing Committee, presiding

HYMN: No. 482.

PRAYER: Mrs. L. F. Hemenway.

SPECIAL MUSIC: Scarritt Singers.

ADDRESS: "Response to Christ's Message," Dr. Glora Wysner, a Secretary of the International Missionary Council.

COMMITMENT SERVICE: Drama, "Into Life," Miss Nora J. Bubb, Northeastern Jurisdiction Secretary, narrator.

GUILD HYMN and BENEDICTION

CHAIRMEN OF LOCAL COMMITTEES

General Committee on Local Arrangements: Local Chairman for the Assembly, Mrs. C. G. Kane; Chairman for the Guild Weekend, Miss Ruth Preston; Co-Chairman, Mrs. P. O. McGee; Committee Members, Mrs. Sarah J. Clardy, Mrs. Samuel Fishman, Mrs. Edward M. Jones, Miss Virginia Wheeling.

Chairmen of Local Committee: Registration, Mrs. Sarah J. Clardy; Properties, Mrs. Edward G. Nolte, Mrs. Bernice H. Bates; Decoration and Placards, Miss Vera Flinn, Mrs. Rex Finch; Ushers, Miss Eva Hamilton, Miss Ruth Whipple; Pages, Mrs. Robert Bowles; Hostesses, Mrs. C. R. Aydelott, Mrs. Lee Wesson; Communion, Mrs. Hazel Collins, Mrs. Clarice Brown; Information, Miss Ruth C. Greene; Packets, Junior Guild and Senior Guild, Centenary Church, St. Louis.

REPORT OF THE FINDINGS COMMITTEE

RECOGNIZING THAT:

1. The people of the world are beset by fears.

2. The inventions of the Western world have led to increased materialism.

3. Educational standards are being questioned.

4. Existing patterns of moral behavior, family and church life, and intercultural and interracial relationships are being challenged and changed.

5. The world is smaller, with the nations more dependent on one another, and individuals moving freely from one country to another. We can witness to our Christian faith as individuals, when confronted by fears and mass hysteria, by praying for guidance, unearthing the facts behind the fears, cooperating with other organized groups, and maintaining our faith.

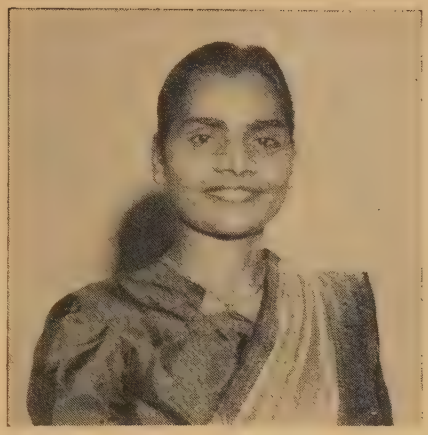
We can witness by working *with* others rather than *for* them, which means accepting others for themselves, examining our motives for service, and finding real joy in working together.

We believe that educational institutions should maintain a balanced curriculum, and that we should encourage Christians to accept candidacy for election to school boards.

We believe we should lend our wholehearted support to the program of the Methodist Youth Fellowship as a means of provision for religious education and Christian guidance for youth.

We believe that Guild members should take a stand on such issues as unwholesome movies and television programs, social drinking, salacious literature, the advertising of alcoholic beverages, and unnecessary buying and selling on Sunday.

We believe that there should be more family participation in church, home, and leisure-time activities and that family altars should be restored.



Miss Eva Shipstone charmed and challenged Guild members by her message "The Quest for Fulfillment."

We believe in the establishment of adequate recreational centers and interest groups for all ages and day-care centers for children of working mothers.

We believe that there is a need for concentration on legislation for better housing for all persons, regardless of their race or color.

We believe that there should be adequate provision for the well-being of the handicapped, the shut-ins, and the elderly.

We believe that the Christian witness means speaking out boldly in Christ's name.

WE SUGGEST:

A study course on world trade.

An examination of our national attitude toward foreign students and other visitors from overseas.

The briefing by the government and travel agencies of United States citizens who are planning to live or travel abroad.

RECOGNIZING THAT THIS IS A DAY OF REVOLUTIONARY CHANGES IN WHICH:

1. The concept of "missions" is broadening.

2. Nationals increasingly are assuming leadership.

3. There is resurgence of the old religions.

4. Trained workers are needed throughout the world.

5. Costs of all programs are increasing constantly.

WE RECOMMEND THAT THE WESLEYAN SERVICE GUILD MEMBER:

1. Continue to inform herself of the pattern of missions in a constantly changing world.

2. Support the missionary education program of the Woman's Society of Christian Service and the Wesleyan Service Guild.

3. Cooperate in the total missionary education program of the church, including the missionary education of children, World Friendship Groups of Girls, the Committee on Christian Vocations, and the church-wide mission study.

4. Be aware of the uniqueness of the Christian faith.

5. Rededicate herself to Christ and his principles.

6. Take advantage of any personal contacts with young people to encourage them to enter church-related vocations.

7. Examine her own commitment in the light of the need for mature, trained workers.

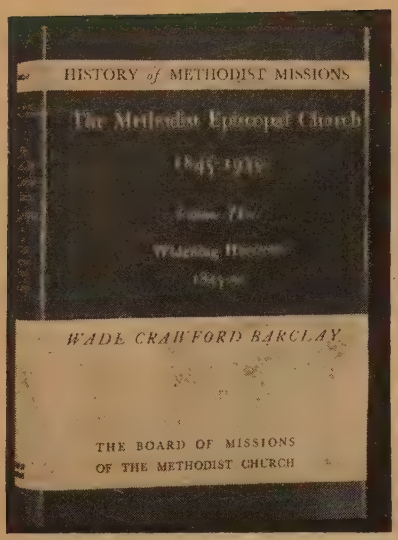
8. Re-evaluate her personal stewardship of time, talents, and money.

APPRECIATION

The standing Committee of the Wesleyan Service Guild wishes to extend its gratitude and appreciation to all those who took part in the program of the Fifth Assembly Guild Weekend; to the staff from Literature Headquarters; to those who contributed to the exhibits; to members and the staff of the Woman's Division of Christian Service; to our most gracious hostesses, the local women of St. Louis, who made the Weekend so pleasant and comfortable in spite of the overflow in registration.

WEEKEND OFFERING

The offering taken on Sunday morning amounted to $1737.32. This will be added to the regular Assembly Offering given by Woman's Societies and Guilds for the Woman's Division educational institutions specializing in the training of Christian workers.



Book Review

Those looking for resource material for programs and speeches will find a wealth of information in *Widening Horizons,* Volume III of the *History of Methodist Missions* by Dr. Wade Crawford Barclay. This is the story of missions in the former Methodist Episcopal Church.

In this book Dr. Barclay points out the changing structure of American society from 1845 to 1895 which brought a fresh challenge to the Church. Of particular interest to women are the sections dealing with "Women and Children in Industry and Trade" and the beginnings of organized women's work.

Out of the change and ferment in American life the present missionary task was undertaken. Through these pages we meet interesting women. In 1869 the Woman's Foreign Missionary Society of the Methodist Episcopal Church was organized. Three women were responsible for the initial impulse —Mrs. William Butler, Mrs. Edwin W. Parker, and Mrs. Lewis Flanders. Dr. Barclay gives the story its full flavor as he depicts the need for work among women and children in India; the response of the women to the challenge, the opposition encountered and the development of the program in India and other parts of the world.

Dr. Barclay introduces other women who were equally concerned with problems and conditions existing in America. Mrs. Jennie Hartzell was a woman with a cause. On June 8, 1880, she spoke to fifty women gathered at Trinity Church, Cincinnati, Ohio. Her powerful appeal resulted in the organization of the Woman's Home Missionary Society.

In all, the book includes eleven sections dealing with the beginnings of women's work both in this country and abroad. There is also a section describing the beginning of segregation in the church and others dealing with religious thought and belief, the development of the Sunday school movement, the rise of the youth movement, moral issues such as temperance and divorce, and the inner life of the church.

This is a book which should be in every church library for handy reference. Certainly every officer of the Woman's Society will want to read it.

ANN TROUT, *Editorial Assistant*

Bisti Fire

By IONA HENRY

Associate Secretary, Department of Work in Home Fields

On May 7 the main building of Bisti School and Community Center burned to the ground. Bisti is the mission outpost—far out on the desert of New Mexico —of the Navajo Mission School in Farmington, New Mexico. Here sixty-five Navajo Indian children are housed and taught Christian principles and the rudiments of the three "r's." The school is composed of kindergarten through the third grade and has a staff of eight deaconesses, missionaries, and helpers who work around the clock to give the children food for body, mind, and spirit.

In mid-afternoon the youngsters playing out of doors at recess time noticed smoke coming from the roof. The teachers investigated and found the attic ablaze. It is assumed that the fire started from defective wiring in the electricity or a faulty chimney construction. This adobe brick building, constructed by volunteer labor in 1946, was approved a year ago by insurance inspectors. Of course the mission, being in an isolated area of the New Mexico desert, is far from any source of fire protection. There was nothing to do but watch the building burn to the ground.

The nearby school building and teachers' cottage were not burned nor were any of the pupils or staff harmed. For this we are most thankful. Nothing was saved from the building. All kindergarten, dining, and kitchen equipment was destroyed. Personal belongings of four teachers and clothing for sixty-five boys and girls were lost. The children and staff were moved into the Navajo Mission at Farmington and their school work is being continued there.

Bisti has served the Navajo tribe since 1946 and has meant much to them during this time. Mr. Willard P. Bass, superintendent for the last eighteen years of the Navajo Mission and Bisti School, assures us: "Spirits are high and faith is strong that somehow, some way, Bisti will be rebuilt."

METHODIST WOMEN VISIT AFRICA

Mrs. J. Fount Tillman, president of the Woman's Division of Christian Service, and Mrs. C. A. Bender, associate secretary of the Department of Christian Social Relations, are visiting Methodist mission work in Africa.

Changes in Organization

by MRS. H. F. BRANDT
Chairman of the Section of Education and Cultivation

FOR some time the advisability of making some changes in the organization of the Section of Education and Cultivation has been under consideration. A committee was appointed to study the organization and function of the Section.

The staff of the Section prepared an analysis of each individual's responsibilities and began a self-study. The committee appointed from the membership of the Woman's Division reviewed these analyses and held group as well as individual consultation with staff members. Last April a partial report of the study committee's work was brought to the Executive Committee of the Woman's Division and certain recommendations in that report were adopted.

The major change was to create a new office in the Section of Education and Cultivation to be known as the *Secretary of Promotion.* Certain responsibilities formerly carried by other staff members will be transferred to this office. There will be further study. Other responsibilities and inter-related functions may be shifted within the Section as the study progresses.

There have been discussions as to the desirability of some training in group procedures for the officers of the Woman's Society, and the possibility that the field cultivation program might include this in a plan for leadership training as the Field Workers go into conferences and districts. This possibility is being explored.

In creating this new office very little change was made in the office of the Executive Secretary of the Section of Education and Cultivation, which carries with it the correlation and coordination of all of the work of the Section as well as close cooperation with other divisions of the Board of Missions, the Joint Section of Education and Cultivation, the three departments of the Woman's Division of Christian Service, and other boards of the church. There is some realignment of the duties of this office and others are being considered in the continuing study, all of which will be publicized when decisions are finally made.

For the present the Executive Secretary of the Section of Education and Cultivation, Miss Dorcas Hall, will be responsible for the itineration of speakers. Missionaries and deaconesses and other workers in projects of the Woman's Division will be itinerated under the supervision of this office. The Secretary of Promotion will plan with and be responsible for the itineration of the Field Workers. This will be done in consultation with the Executive Secretary of the Section and other staff members as well as the jurisdiction and conference Secretaries of Promotion.

The Secretary of Promotion will be related to the office of promotion in the various areas of Woman's Society work just as the secretaries of other lines of work of the Woman's Division are related to the corresponding officers in jurisdiction, conference, district, and local Societies. She will receive the reports from the Secretaries of Promotion through the regular channels for reporting and will be a member of the standing Committee on Organization and Promotion. This plan will become effective September 1.

Miss Helen L. Johnson

Miss Helen L. Johnson is well known to the members of the Woman's Society of Christian Service as the Associate Secretary of Youth Work for she has held this position with the Woman's Division of the Board of Missions since July, 1940. It is a pleasure to present her to this membership as the newly elected Secretary of Promotion.

HELEN L. JOHNSON
the newly elected Secretary of Promotion

Miss Johnson was commissioned as a deaconess in 1927. In 1934 she left the promotional work in the Pittsburgh Conference to become a Field Worker with the Woman's Home Missionary Society of the former Methodist Episcopal Church. She is a native New Englander claiming Kennebunk, Maine, as her home.

Coming into youth work when the three branches of Methodism united required many attributes: tact, patience, understanding, cooperation, and the ability to interpret the new ways of working together in a unified approach to youth. Miss Johnson has made a splendid contribution to the youth work of The Methodist Church through her interboard relationships. The area of work was one of the first in The Methodist Church to provide some training in group procedures and Miss Johnson had a part in planning and staffing the workshops.

In the fall of 1957 she was one of the leaders in the pilot workshop on promotion which was presented by the Woman's Division at National College in Kansas City, Missouri, and she participated in two of the regional workshops which followed.

An active participant in the work of her local Woman's Society, she has a thorough understanding of the policies and outreach of the Woman's Division.

Preparation and Vision
A MEDITATION

by

MRS. FRANK G. BROOKS

Leaders of the Assembly Plenary Sessions and Discussion Groups were brought together for orientation over the weekend May 3-4. Mrs. Frank G. Brooks, immediate past president of the Woman's Division, had the opening worship service for that gathering. The meditation is printed in full, inasmuch as it could be adapted easily as a talk for any workshop or leadership training experience.

ON THIS brief meditation I can only think aloud for each one of you, for the same thoughts are in our minds and the same emotions in all our hearts. Each of us realizes that the success of this Fifth Assembly lies largely in the hands of those in this room. The chosen leaders are here—the ones who will guide the thinking of those who will come.

We are the ones "sent" before to learn techniques, to gain information. Most of all, we are here to quiet our spirits and to seek to bring our wills into oneness with God's will and His spirit.

Most of us, at this moment, are unsure as to what we are to do next week. Even so were the disciples when Jesus left His earthly ministry in their hands. To them He said: "But you shall receive power when the Holy Spirit has come upon you." (Acts 1:8, RSV)

We are approaching the season of Pentecost. For that reason my thoughts led me to a rereading of the early chapters of the book of Acts, a portion of which I read to you this afternoon.* The seven presidents of the World Council of Churches have sent out a Pentecostal message to 170 Protestant, Anglican, and Orthodox churches in fifty nations.

Briefly this message says that the Spirit of the first Christian Pentecost is a Spirit of unity, power, and witness. At the first Pentecost men and women were lifted far above their ordinary selves and were made strong. This next week we, too, must be lifted from our ordinary selves, as we seek to help others face issues more difficult than any we or they have ever faced before.

We have all experienced different moods of our spirits. I should like to mention two of these moods. The first is *Preparation*—eagerness to be in readiness for all that is expected of us. A first step in preparation for me, and I hope for you, is seriously to consider and seek to exemplify the seven medieval virtues: prudence, justice, temperance, fortitude, faith, hope, and love.

I have no words of wisdom as to how each of us should seek to live out these virtues during the next few days. That is something each must do for herself; but all of us can think on these things and realize that without these seven virtues we are not prepared for the days ahead. I believe I can visualize under what circumstances we shall need to exercise each virtue: prudence—wisdom in what we say! —justice—fairness toward all points of view; some folk may think differently from us! Temperance—in our words and actions! Fortitude—courage to stand for our convictions—to speak "boldly" for human values which we believe to be right!

And then faith, hope, and love—the trio that seems always to be together! Visualize those three virtues at work in all of us next week. Recall the many words of wisdom about faith, about hope, about love in the New Testament. In Bishop G. Bromley Oxnam's new book, *A Testament of Faith,* he says that we never find a word about love in all the creeds, but Jesus talked about it a great deal. The mood of preparation then makes us eager to be prudent, just, temperate, courageous, faithful, hopeful, and loving.

The second mood of the spirit which we need is *Vision*—vision as to what may be accomplished next week *in* individuals and *for* Woman's Societies and Wesleyan Service Guilds. We must not overemphasize in our speaking and leading the darkness of ignorance and sin, but rather stress the revelation of God through Jesus and so make real our Witness.

You have read the recent Message to The Methodist Church from our Council of Bishops. It seems to me to be unusually fine and to embody the "Vision" which I covet for all of us next week. I should like to read a part of the bishops' message and urge you to read it all.

"John Wesley was not a man to underestimate the sinfulness of man, but he knew man could be redeemed. Now, however, a strange theology has been infiltrating our thought. It results in passive and patient acceptance of injustice and of exploitation and calls upon men to await God's good time, and thus becomes a tool of reaction and a suffocating miasma. Its proponents appear to forget that man is to be a co-worker with God and, together, bring peace to warring humanity, justice to exploited humanity, and brotherhood to segregated humanity.

"The Christian faith holds that love conquers, that hearts *can* be strangely warmed, that both new men and a new society are possible here and now. It is thus that Jesus comes. It is thus the Holy Spirit works . . . Economic aid, technical assistance, reciprocal

* Suggested Bible reading: Acts 2:1-3; Galatians 5:22-23; Colossians 3:12-14; Ephesians 2:17-20.

trade agreements are jeopardized by purblind politicians unable to think in terms of the world which the United States is called upon to serve and to lead. Such persons demand tariff walls, envision Fortress America, and call for more and more of devastating bomb and guided missile.

"The restless millions of the world await positive proposals that express our idealism and are designed to establish lasting peace, continuing economic justice, and abiding racial brotherhood."

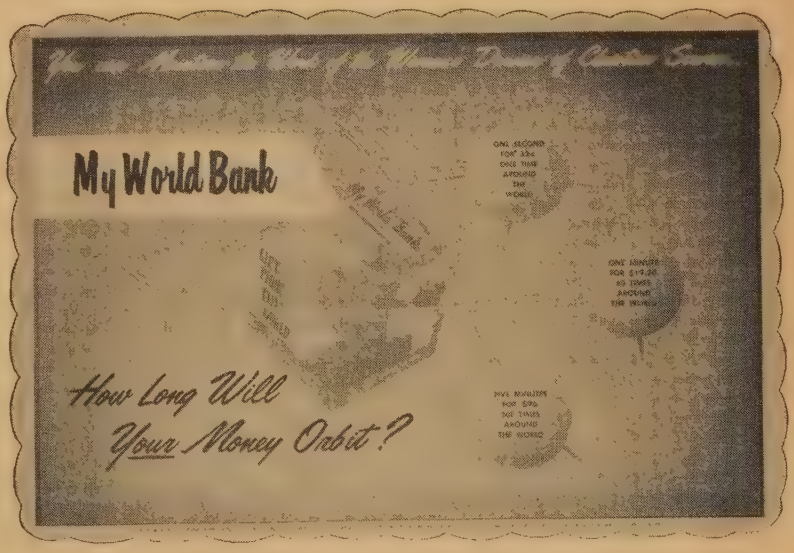
With *preparation* and *vision* we shall be ready to meet all other moods of the spirit. We shall see that Jesus is not light for us alone, but for others, also, all others. We shall be alert to our *Mission* and face our missionary outreach in a new way.

For us Methodists the familiar phrase "real life is meetings" is especially applicable. Next week we shall experience more than just another meeting! It is through meetings like this and our jurisdiction, conference, and district ones that many of us find real life. The meetings vary, but their significance lies in the fact that they are meetings in the name of Christ. And wherever people meet in the name of Christ they are bound to be confronted with the real issues of life—and find real life. So again I say: "real life is meetings," for in these meetings we learn more about our Witness and our Mission. After these first days of preparation and vision, may we next week experience a spirit of unity, power, witness, and mission!

It is said that Saint Bernard—the Cistercian monk, who is always portrayed in art in a white robe—had over the door of his monastery room the words: "Bernard, why are you here?" That question each of us has been asking herself. I have tried to answer the questions for myself, and, I hope, for you.

Sarasota District of the Florida Conference believes in adopting and adapting. At the Annual Meeting held in Sebring last spring, the retiring district president was honored by a candle-burning ceremony. The forty Societies of the district had contributed a love gift of $549.12. This meant that the district supported the work of the Woman's Division for 28 minutes and 36 seconds. The candle was made especially for the occasion by the district treasurer and another talented member made and painted the replica of My World Bank. Standing from left to right are Mrs. H. V. Weems, conference president, Mrs. T. W. McCoy, district president, and Mrs. R. E. Kurtz, president-elect.

The cover for the Summary Reports distributed at the meeting was a reproduction of My World Bank with a small white candle attached. That meant work for someone.



My World Bank Place Mat pictured on this page should be very useful in the Schools of Missions and in the Woman's Society meetings. Available from Literature Headquarters, Cincinnati, Ohio, these mats will help promote giving through My World Bank, and will be useful as table decorations anywhere. Order them for your Woman's Society of Christian Service now. Five cents each; 25 for $1.00.

After Assembly . . . *What?*

by VIOLETA CAVALLERO

Miss Violeta Cavallero will be remembered as a member of the World Understanding Team which toured the United States a few years ago. Now a teacher in Uruguay, she wrote: "I have been thinking and praying for your Assembly and I would like to share with you some thoughts that come out of interest and love for the work of His kingdom."

Her comments on the Fifth Assembly are interesting and pertinent. We all agree that we have had a very special blessing in attending the Assembly.

ONE OF THE most difficult tasks of the Fifth Assembly will be the continuation of the good resolutions made there. The true success of that meeting will really be seen on the local level as we try to follow the ideas, share the enthusiasm, and increase the vision of those who could not attend it. As we try to do that, there might come to our minds and hearts several temptations, so well disguised that we might not even think of them as such.

1. There may come to us, as we have seen and heard about the work of the Woman's Division of Christian Service, a sense of pride. "We are the ones who are carrying the heaviest portion of the burden of missions around the world! Look at our work everywhere and see if any other organization has done as much for others!" Do you remember the day the disciples went to Jerusalem to the Temple? They spoke of the great stones that adorned the Temple—they did it in amazement and wonder: "Master, look these stones." Jesus spoke of the widow's gift. He seemed to want to make them realize something deeper. "Come, see the needs of others," He said, "and learn from those who are giving all the living that they have." (Luke 21:1-6) So, if pride is our attitude after the Assembly, let us look at the needs, at the challenges at home and abroad and let us by the grace of God act accordingly!

2. There may come to us, as we have seen the work and the needs outside as well as within, a sense of discouragement and despair. "There is a lad here that has . . . but what are they among so many?" (John 6:9) Do you recall the moment? In counting their resources they forgot Christ was there, the true source of all things! "Discouragement," Martin Luther used to say, "is the best weapon Satan uses with Christians." It is yet so!

If discouragement comes after so much planning and so little cooperation, let us turn to Him, let us obey His orders and in His name, let us "throw the nets again." (Luke 5:5) "And when they had done this, they enclosed a great multitude of fishes, and their nets broke." (Luke 5:6) Was it that before this they had been working in their own name, in their strength alone? Would it be that we are working in our own name, in the name of our denomination, or our organization, when He asks us to work in His name?

So if discouragement comes, let us turn to Him who is the source of power, joy, and peace to continue in His name!

3. But as we have seen the work of the Woman's Division, as we have heard about victories and joys of the service, as we come to realize how our Father was able to work through us to bring His message to others, we do pray all may feel a deeper sense of dedication to Him forever.

In the wonderful Christmas Story we discover two ways of returning: "The wise men went to their country *another way . . .*" (Matthew 2:12*b*); "The shepherds returned, *glorifying and praising God* for all the things that they had heard and seen, as it was told unto them." (Luke 2:20)

Maybe we, as members of the Woman's Society of Christian Service or any similar organization of The Methodist Church here or abroad, need *"to return another way,"* in a different mood, attitude, and spirit. If we do so, it is that we truly have met Christ and we are returning by His grace to our daily responsibilities. So did the Wise Men—so must we do.

The shepherds returned also, but where it does not say; so it is understood that they returned to their daily work—but they returned in a wonderful spirit, glorifying and praising God! From that day on they would never talk about duty as mere duty without satisfaction, for it was in the midst of duty that they had seen the Lord! So if we return glorifying and praising God we will return in the right spirit to do His will forever!

Have we had the blessing of attending the Assembly? Have we read about it with a prayer in our mind and heart to understand its full impact in our life and work? Now, as we return, how are we returning? May the Lord bless us deeply so His spirit may be for all life—the Light, the Way!

Convention Delegates

Staff members Miss Elizabeth Stinson, Secretary of Missionary Education; Miss Mona E. Kewish, Secretary of Children's Work; Rev. Horace W. Williams, Executive Secretary of the Interboard Committee on Missionary Education; and Rev. Edwin F. Tewksbury, Secretary for Adult Work of the Interboard Committee, are delegates to the fourteenth World Convention on Christian Education meeting in Tokyo, Japan, August 6-13.

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

The summer months provide a "breathing" spell for many local Woman's Societies and Guilds across the country—a time to look more carefully at the special responsibilities for the entire program year and determine some of the first "musts." This letter may help you evaluate some of these responsibilities as you examine the following suggestions.

1. First of all you and your committee may want to secure copies of the *Activities for 1958-59*, if you have not already done so. This free leaflet from Literature Headquarters outlines some important phases of the Christian Social Relations program for this current program year. Study it carefully and discuss it in your committee. Select as a "first" those phases that seem most timely and urgent in your own church and community. Secure any additional resources that may be needed. These will probably be suggested in the leaflet or in the Christian Social Relations pages of THE METHODIST WOMAN. (Your committee has access to a file of THE METHODIST WOMAN.) Bring any necessary information and recommendations to your Woman's Society or Guild. It is very important in churches where there are a Guild and a Woman's Society for your two committees to work together on those matters that can be done best together.

2. The fall elections are just around the corner! The need for planning "Citizenship Brunches," or some other equally helpful means of discussing election issues, is very important. Literature Headquarters has the following helpful basic materials for your guidance:

A Guide for Citizenship Brunches, Price 10 cents each, or 3 for 25 cents.

Your Vote Counts IF—Free for postage.

Poster on Citizenship, Price 10 cents.

Place Mats, Price 3 cents each, or 10 for 25 cents.

3. The next two pages of this issue of THE METHODIST WOMAN attempt to give some suggestions and resources about *World Trade Problems and U. S. Responsibilities. This issue is a major concern of Congress.* Some type of legislation may have already been adopted by Congress when this July-August issue reaches you—*or the matter may still be pending and voices of citizens across the nation will be needed.* In either case there will be need to acquaint the people in your church and community with this whole issue. The methods and resources here suggested will be helpful.

4. *Have you secured a copy of the new pamphlet entitled "In Your Hands—A Guide to Community Action"?* (Literature Headquarters, Price 50 cents.) You will want to look at page 52 of this issue of THE METHODIST WOMAN entitled "A Good Omen for the Future of Human Rights." This article points up the great significance of this *observance of the Tenth Anniversary of the Universal Declaration of Human Rights* and its relation to our responsibility in the community as we work with other churches and community agencies.

Surely as we plan for the year ahead we must "Seek to demonstrate the sincerity of our Christian beliefs" as we work for a community and nation where justice and freedom can live and grow.

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
THERESSA HOOVER

THE FIRST NATIONAL METHODIST CONFERENCE ON THE CHURCH IN A WORKING WORLD

October 30-November 2, 1958

The Sheraton-Gibson Hotel, Cincinnati, Ohio

Sponsored by: The Board of Social and Economic Relations, General Board of Education, the Woman's Division of Christian Service—Board of Missions, Division of National Missions—Board of Missions, Board of Evangelism and Commission on Chaplains.

From this Conference it is hoped there will emerge a clear understanding of the foundations in the Christian faith for the Industrial order; the responsibility of the Church and its members for immediate and long-range problems; concrete suggestions for helping Christians in their on-the-job decisions and Christian social witness; and specific recommendations for a more effective witness in an industrial age through specialized church functions.

The members of The Methodist Church are invited to advance the cause of the Kingdom by participating in this Conference.

Guide... for a World Trade Workshop

WORLD trade is one of the most important issues today. It is an important part of our foreign policy and also an essential element in our economic strength. Many organizations have recognized this. The Woman's Division of Christian Service of the Board of Missions took the following action in January, 1958:

Because of the need for world economic cooperation it is recommended that the Woman's Division urge the extension of the reciprocal trade agreements for five years and concur with the following statement of the National Council of Churches (December, 1957):

. . . We hope this program will be extended for at least another five years without weakening amendments. We urge that in its provision and operation there be less emphasis on reinforcing trade barriers and more on expanding trade. Further, we endorse United States participation in the international machinery necessary for efficient and orderly administration of the reciprocal trade agreements system such as is planned for in the proposed Organization for Trade Cooperation. While advocating the strengthening and extension of the reciprocal trade system, we are aware that some agreements may have certain local adverse effects. We hold, therefore, that as our government adopts measures to strengthen international trade, it should also approve programs of special assistance to areas, industries, and people adversely affected, to aid them in adjusting to the new conditions brought about in efforts for the larger good in an interdependent world.

It is important not only that trade among nations be expanded, but also that it be stable. Any significant decline in U.S. business activity would have serious repercussions abroad as well as at home. There will be specific benefit to our national economy because of policies which will increase trade, but even more, we urge such policies because they can be of much greater benefit to other countries more dependent on trade. Most of all we support such policies because they represent an important element in the construction of international cooperation which is so essential to building a world of more justice, brotherhood, and peace.

It is further recommended that the Woman's Division reaffirm its support of United States membership in the Organization for Trade Cooperation and that it urge Methodist women to work for the extension of Reciprocal Trade Agreements and membership in the Organization for Trade Cooperation.

Workshop

Because of the importance of world trade and because of the great need for citizens in every local community to study the subject, this seems one of the most important places where you can work. The following plan for a workshop may be of use to you.

1—Pre-Workshop Projects

Preparation for the workshops might be described under the heading, "How Vital Is World Trade to _____?" (name of community)

a—Get groups working to find the answer to this question. Naturally the more people involved the better the job of enlisting interest.

b—List the industries in your community.
How many imported items do they use in the process of production? What imported chemicals or other items are used by nearby farms?

c—Make a "profile" of the community.
What does it produce?
Upon what farm areas does it depend for its retail trade?
What does it buy that is imported?
Where are the items produced by the community sold?
How many of them find their way into world trade?

d—Do a "profile" of several stores in the community such as a grocery, a department, and a variety store.
What imported items are on sale there?
Where do they come from?

e—Study the family at home.
How much do they depend on world trade for their comfort?

f—Prepare a map of the world, indicating the general areas from which come some products important to the town. This might be done by stretching colored tapes from your community to these areas.

g—Consult your state League of Women Voters to see whether they have made a survey of imports and industry for the state. If so, use this information for posters and exhibits. Special material is available from other sources on a few states and communities: Iowa, Ohio, New England, Philadelphia area. Watch the Christian Social Relations pages of THE METHODIST WOMAN for listings of new ones available.

2—Resources

a—Literature

1) *Together We Are Strong*—Department of State Publication 4614, U. S. Superintendent of Documents, Washington, D. C. (Good material for reproducing in poster and exhibit form.) 20 cents.

2) *Introducing Organization for Trade Cooperation*—Department

of State Publication 6268, U. S. Superintendent of Documents. 15 cents.

3) *World Trade* — League of Women Voters, 1026 17th Street, Washington 6, D. C. 25 cents.

4) *Lower the Barriers to International Trade* *—(Note: This will be especially valuable because it gives the positions in support of an expanded international trade policy of many organizations which are represented in your town.) Free.

5) *Trade Cooperation or Trade Warfare—The Choice Before Us.** Free.

6) *World - Wide Competition Spurs Trade.** Free.

7) *The Importance of Foreign Trade to United States Economy*—United States Council of the International Chamber of Commerce, 103 Park Avenue, New York City. 30 cents.

8) *The Nations Go Shopping*—Woman's Division Literature Headquarters. 15 cents.

9) *American Imports—A Profile of the Problem*—The Twentieth Century Fund, Department B, 330 West 42nd Street, New York 36, New York. (This offers particularly good material for reproduction in poster and exhibit form.) 1 cent each.

10) *The Crucial Year 1958*—Joint Publication of General Department, United Church Women; National Council of Jewish Women; American Association of University Women; Young Women's Christian Association. Free for postage from any of them.

b—Films

1) *Lifelines in U.S.A.*—26 minutes, color, free loan—Association Films, Inc. (Get address for nearest agency from Ridgefield, New Jersey.) The story of American shipping.

2) *American Imports—A New Look* — Produced by Twentieth Century Fund, 1957, 10 minutes, color. For rental information apply Public Services Network, Princeton, New Jersey.

3) *Protective Tariff vs. Free Trade,* 1957. 26 minutes, black and white. Write McGraw-Hill Text-Film Division, 330 West 42nd St., New York, for rental information. An Edward R. Murrow documentary, presenting the case for and against lowering of tariffs.

4) *Round Trip: The U.S.A. in World Trade*—Produced by The World Today, based on a report from the Twentieth Century Fund, 1947. 20 minutes. From International Film Bureau, 57 E. Jackson Blvd., Chicago, Illinois. Rental $3.50 plus 50 cents postage. Prepare audience for fact that some scenes, such as the United Nations, are dated. The proposed I.T.O. has been replaced by G.A.A.T. and O.T.C. However, material is excellent and presentation good.

5) *The Shoemaker and the Hatter*—U. S. Foreign Operations Administration, 1951. 15 minutes, sound, color. Free loan. Get address for nearest agency from Educational Film Library Association, 250 West 57th Street, New York.

3—The Workshop Itself

a—Publicity.

Store-window and library exhibits related to our mission studies.

Statements for church bulletins.

Newspaper stories.

Questions which can be used to promote debate in letter columns in newspapers.

b—Program to be adapted for particular workshops.

4—The Program for the Workshop

—Note: A one-day program is planned. You may wish to adapt it to two evenings or an afternoon and evening. Mimeographed copies of the Woman's Division statement on trade and any others you feel desirable to copy from your resource list should be distributed.

10:00 a.m. Opening Worship

10:15 a.m. Address: Why the Churches Are Interested in Issues Such as World Trade.

11:00 a.m. Recess

11:15 a.m. Panel: Our Community Looks at World Trade—Representatives of industries or services needing imports and of those who fear competition.

Audience Discussion

12:30 p.m. Lunch

2:00 p.m. Work Groups—Divide your group as nearly as possible into small groups of twenty-five to forty so there can be real workshop experience. Each should deal with a separate subject. These might be used:

How Important Is World Trade to Our Community (using results of pre-workshop projects)? To Our State? To Our Nation?

Do We Need *Organization for Trade Cooperation?*

Is It Right for Someone to Suffer From the Effects of Competition Because of Lowered Tariff Barriers?

What Could Be Done?

6:30 p.m. Dinner: Decorate tables with exhibits and maps on world trade. Feature various items on the menu using imported ingredients with appropriate labels such as one for a coconut cake, "Minus the Coconut it wouldn't be so good"—or "Banana pie needs bananas." A coffee pot might be labeled—"Coffee tonight—Courtesy World Trade."

Dinner Speaker — *A Realistic Trade Policy for the United States* followed by discussion and suggestions for follow-up action. You may want to appoint a representative continuing committee to care for this.

5—Possible Action

a—Get state and local bodies to reaffirm actions of their national bodies.

b—Place facts about world trade in places where they will be influential—newspapers, exhibits.

* Available from The Committee for a National Trade Policy, 1025 Connecticut Avenue, Washington 6, D. C.

A GOOD OMEN FOR THE FUTURE OF HUMAN RIGHTS

ANYTHING that prompts concerted action by thirty-two national organizations representing an estimated thirty-seven million people is not only news but the grounds of great hope for the future. The fact that human rights is the subject which inspired this impressive interorganization cooperation is encouraging. If this cooperation can be repeated in every community as the people who belong to the local units of these thirty-two organizations come together to appraise human rights in their communities in preparation for the tenth anniversary of the adoption of the Universal Declaration of Human Rights, something of great importance to the welfare of our country will have been accomplished. Some communities have already secured copies of the handbook for the celebration *In Your Hands* and begun work. It is not too late for those who have got to get constructive work done before December 10.

As Mrs. Roosevelt, acting on behalf of thirty-two national organizations, presented copies of *In Your Hands* to Mr. Gunewardene, Chairman of the U. N. Commission on Human Rights, she said:

"Where, after all, do universal human rights begin? In small places, close to home—so close and so small that they cannot be seen on any map of the world. Yet they *are* the world of the individual person: The neighborhood he lives in; the school or college he attends; the factory, farm or office where he works. Such are the places where every man, woman, and child seeks equal justice, equal opportunity, equal dignity without discrimination. Unless these rights have meaning there, they have little meaning anywhere. Without concerted citizen action to uphold them close to home, we shall look in vain for progress in the larger world.

"Thus we believe that the destiny of human rights is in the hands of all our citizens in all our communities. That is why we have called this guidebook *In Your Hands*. We shall do our utmost, in the coming months, to put it in the hands of individuals and groups across the land."

Mrs. Franklin D. Roosevelt presents *In Your Hands* to Mr. R. S. S. Gunewardene, Chairman of the Human Rights Commission, and to Vice-President, Dr. Rene Cassin.

In acknowledging the presentation, Mr. Gunewardene said:

"Time does not permit me to describe all that the United Nations has done in attempting to secure the universal and effective recognition and observance of the rights and freedoms which the declaration proclaims, and which member states, under the charter have pledged themselves to promote.... We must, however, admit that the ambitious aim of securing universal enjoyment of human rights is far from being achieved in 1958. The United Nations has concentrated perhaps mainly on action at the governmental level. May I, however, remind you on this occasion that in the Preamble to the Charter it is 'We the peoples of the United Nations who reaffirm faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and of nations large and small.' The standards of the Declaration become real when they are applied not only by governments but in local groups and communities within nations. The kind of work that this pamphlet *In Your Hands* represents is a significant step in this direction. If communities throughout the world would meet and discuss during the next ten years, 1958 to 1968, to what extent the standards of the Declaration are being met in the community and why they are not, if such is the case, real progress would be made toward the goal of securing effective observance of the rights and freedoms which the Universal Declaration proclaims.

"My country, as you know, became a Member of the United Nations since the Declaration was adopted in 1948. We were not, therefore, able to vote for it at that time, nor have we been able to express our formal support for it since becoming a Member. I have learnt with very great interest that the Committee, appointed by the Economic and Social Council to cooperate with the Secretary-General in carrying out the recommendations for world-wide observance of the anniversary, will submit to the Council at its session this summer a draft resolution for the General Assembly in which all Members of the United Nations would reaffirm their faith in and pledge renewed support for the Universal Declaration. The unanimous adoption of such a resolution by all eighty-one Members of the United Nations on December 10, 1958, would constitute a most fitting culmination of the tenth anniversary."

MISSIONARY EDUCATION

Suggestions for the Study in the Local Society

CHRISTIAN CONCERNS OF NORTH AMERICAN NEIGHBORS

THIS neighborhood study will prove interesting and challenging to thousands who will engage in it in the United States, Canada, Alaska, Mexico, the Caribbean Area, and Hawaii. Men and women, not only of The Methodist Church, but of all the major Protestant denominations of America will participate. If the study is made thoroughly and prayerfully and concerted action is taken by the church groups following the study, we and all our neighbors will receive great benefit and come into a relationship which ensures peace and good will.

It may even be that Alaska and Hawaii can come into statehood soon with the necessary safeguards for their well-being as a result of our concerted thought and action. The church-wide study for 1958-59 is *Methodism in Alaska and Hawaii.* Clear with your pastor and the Commission on Missions to see which of the two studies they plan to offer. If they use the interdenominational study, *Christian Concerns of North American Neighbors,* with *Methodism in Alaska and Hawaii* as the basic supplementary book for the course, you will wish to cooperate with the church and not offer the course in the Society. (See *The Annual Announcement* of the Woman's Division of Christian Service*, pages 5-12, for adult study material; pages 26-30, for texts for youth and children.)

If the church uses instead of *Christian Concerns* the church-wide study, *Methodism in Alaska and Hawaii* by all means have the former in your Society and cooperate fully with the church in the latter. There is ample material for both. Have a definite understanding, if possible. If it is not possible, proceed with your study this fall as scheduled and have happy experiences all along the line.

The text for *Christian Concerns* is *Concerns of a Continent**, a symposium. The *Adult Guide** for the study, written by Dr. Rhoda C. Edmeston, contains much informative and suggestive material (See "Study and Action, 1958-59")* Use as many of the books recommended as you can, particularly the biographies, *The Shadows They Cast,** *Hearth in the Snow,*[2] *Son of the Smoky Sea,** the one-act play, *Heart-Sound of a Stranger,** the film, *North American Neighbors.*[2]

If your church is not having the church-wide study, be sure to use Dr. W. Vernon Middleton's text, *Methodism in Alaska and Hawaii** (New Patterns for Living Together) and the free pamphlets suggested in the Guide for this study by Elizabeth Stinson as resource materials. Note also other films and filmstrips showing Methodist work in Alaska and Hawaii in this Guide.

*Adult Guide on Christian Concerns of North American Neighbors** by Dr. Edmeston suggests procedures for six sessions of one hour each. It would be desirable for such a study as this to have six sessions of at least one hour each. If you decide on four sessions of an hour and a half or longer instead, you may wish to follow the plan below.

1st day: The Introduction; The United States and Canada; Prosperous Neighbors.

2nd day: Alaska: Winter Wonderland.

3rd day: Mexico: Maturing Land. The Caribbean Island Area.

4th day: Hawaii: Paradise of the Pacific. Action to follow the study should be decided upon in this session. Perhaps a committee to bring in recommendations was appointed during or before the first session.

It is the hope of those planning this study that it will be an even more rewarding study than a similar one so much enjoyed a few years ago which had as text, *On Our Own Doorstep,* by Frank S. Mead.[2] This text is valuable as a resource book for the current study. Do not let any woman in your church miss such an opportunity as this study affords if you can prevent it.

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* Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

[1] Order from The Board of Missions, Literature Sales Room, 150 Fifth Avenue, New York 11, New York.

[2] Order from The Methodist Publishing House serving your territory.

RESOURCE MATERIAL

Articles have appeared in THE METHODIST WOMAN and WORLD OUTLOOK during the past few months that can be used as reference material for the study *Christian Concerns of North American Neighbors.* These articles are:

From The Methodist Woman

Centro MacDonell, by Ruth Kern, September, 1957, Page 36.

Education . . . Hospital Style, by Myra McDonald, January, 1958, Page 10.

Maynard-MacDougall Memorial Hospital, by Opal L. Catlin, June, 1958, Page 6.

Summer of Service in Alaska, by Doreen Youngs, June, 1958, Page 7.

Hawaii Rural Work, by Martha Almon, June, 1958, Page 9.

Study Book Projects, June, 1958, Pages 12-13.

St. Croix: An Overwhelming Challenge, by Dorothy Kelley, will appear in the September issue.

From World Outlook

Annual Conference in Alaska, September, 1957, Page 11.

Aloha Potluck Supper in Hilo, by Margaret Gray, January, 1958, Page 18.

Methodists With a Spanish Accent, March, 1958, Page 32.

Our Puerto Rican Neighbors, by Amy Lee, May, 1958, Page 12.

Hawaii Today, by Harry Komura, May, 1958, Page 36.

WESLEYAN SERVICE GUILD

ASSEMBLY GUILD WEEKEND

YOU WILL hear about the Assembly Guild Weekend for some time to come, not only because so many wonderful people were there, and such excellent speakers and panel members, but also because many things came out of the discussions and the questionnaires that we shall want to take into consideration as we plan our work and emphases in the Guild.

All those who registered received a questionnaire to fill out and return to the Guild office. These were compiled, and summaries were sent to members of the panels which preceded the discussion groups.

As you read the following tabulations of questionnaires, please remember that we are cognizant that these figures and findings do not represent our total membership. We know that many of the working mothers could not attend the Weekend; thus we did not have replies from many of them. We also know many people in certain occupations were not as free to attend as those in others. For instance, maids, operatives in factories, clerks in stores, beauticians, nurses, doctors were among those who must often work on Saturdays or Sundays. However, we found that we had a pretty fair cross representation when we compared our statistics from the questionnaires with other statistics we have compiled at other times from spot surveys of Guild groups. Here are our tabulations:

1. *Type of Community.* Of those who answered the questionnaire, 14 per cent live in the open country or towns of less than 10,000 population; 22 per cent in towns between 10,000 and 50,000; 66 per cent in cities over 50,000 in population.

2. *Marital Status.* Only 31 per cent of those who answered were married.

3. *Job Descriptions.* The largest classification was clerical, with professional coming next. Of the latter, the majority were teachers. Contrary to general opinion concerning the number of teachers in the Guild, only 19 per cent came under this classification. Service positions ranked third, sales fourth, and semi-skill fifth. That we did not reach the industrial worker is a fact of deep concern to us. What can your Guild do about it? If you have any success along this line, please write the Guild office so we may pass your ideas along.

4. *Offices in the Guild.* Two thirds of those who answered are officers in the Guild. Could this be because Guild officers are trained to send in reports?

5. *Positions in the Local Church.*

One-third teach or hold office in the church school.

One-fourth are members of the Official Board.

13 per cent are members of the Commission on Missions.

9 per cent are members of the Commission on Education.

6 per cent are members of the Commission on Membership and Evangelism.

3 per cent serve on the Commission on Finance.

6. *Offices Held in Annual Conferences.* Only fifteen people answered this question in the affirmative.

7. *Other Business and Professional Organizations.* One hundred four local, state, and national business and professional organizations, other than the Wesleyan Service Guild were listed. These did not include lodges, Young Women's Christian Association groups, and other service, cultural, and recreational clubs which were mentioned.

8. *Avocational Skills.* Fifty per cent listed none. The skills listed by most people were music (119), gardening (92), photography (59), and handcrafts (40). There were a few golfers, painters, dramatists, and philatelists.

In answer to the question, "What are your chief concerns as a Christian Employed Woman?" these main categories were listed:

1. Practicing Christian principles in every day life, in business and profession.

2. Witnessing to Christ in difficult circumstances.

3. Helping youth and children to develop into good citizens and to choose their life work with consideration for church related vocations.

4. Helping to develop the spiritual life of the church.

5. Reaching employed women who do not belong to a church or who do not attend.

6. Helping the church to face social issues, such as social drinking and racial problems.

7. Getting women, especially young women, to become interested in taking active part in the Wesleyan Service Guild.

CHARTER OF RACIAL POLICIES RATIFIED BY THE
Wesleyan Service Guilds
of
North Arkansas Conference
March 8-9, 1958
Southwest Texas Conference
New York Conference
April 12, 1958
Rocky Mountain Conference
May 2-3, 1958

STUDENT WORK

METHODIST STUDENT MOVEMENT

ALLAN J. BURRY
Chairman National Methodist Student Commission

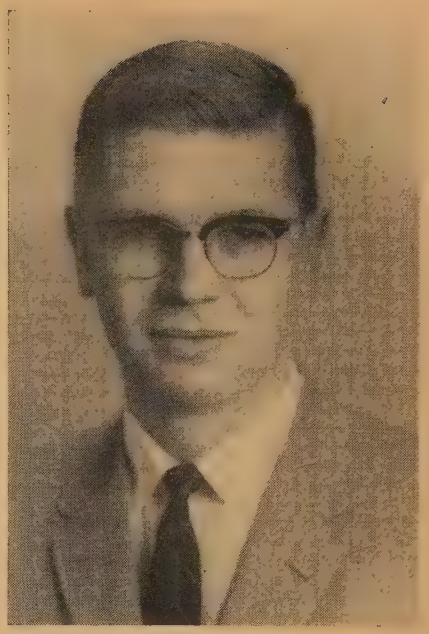
THROUGH the kindness of Dorothy Nyland, I am being allowed to report to you on the work of the Methodist Student Movement during the past academic year.

Unquestionably the highlight of the year was the Sixth Quadrennial Conference, December 27 to January 1, 1958, at Lawrence, Kansas. More than 3,400 students, many of whom were grateful recipients of scholarships from local groups, met to hear outstanding speakers such as Norman Cousins, George Buttrick, and Harold Bosley. "The Invisible Fire," an oratorio based on the life of John Wesley and commissioned by the Methodist Student Movement and the National Council of Churches, was given its world premiere. Bible study based on Ed Perry's study book on the Gospel of Mark, was especially exciting. The conference has given added impetus to Methodist student work on the local, state, and regional levels.

The Methodist Student Movement has, unfortunately, been criticized in some sections of the country as a result of a misunderstanding of our withdrawal from merger discussions with several other denominational student Christian movements. This was seen by some as a rejection of ecumenical interest and concern, while the opposite is actually the case. The Methodist Student Movement is becoming increasingly active in the life of the United Student Christian Council, and is entering a four year study of the *Life and Mission of the Church* proposed by the World's Student Christian Federation. The Methodist Student Movement also participated in the United Student Christian Council conversations on the nature of the unity of the mission to the campus.

Another emphasis of the Methodist Student Movement work has been its focus on political responsibility. With the MYF, the MSM publishes *Concern*, a magazine of Christian thought on social and political issues. In behalf of the National Conference of Methodist Youth, I testified in April before the Senate Interstate Commerce Committee in favor of a bill to regulate advertising of alcoholic beverages. Also, I have served this past year as chairman of the USCC's Political and Social Affairs Commission.

As the MSM approaches its annual meeting August 14-21 at DePauw University, several issues face us. Most of these issues have their roots in our continuing quest to understand more fully the nature of our mission to the campus. This includes basic theological questions as well as techniques and organization. We must find ways to present the claims of the gospel to the campus community. Our mission to the university is a shared mission—shared with other student Christian movements. The question of our relations with them is quite open, and we must give some searching thought to this concern.



Allan J. Burry

As we do, we shall be forced to look again at our relationship with the youth fellowship work of the church and even our relations with the church itself. The unity of all Christians and the unity of the Church's mission to the campus may cause us to undertake major revisions in our understanding of the life and task of the Methodist Student Movement. We have established a strategy committee for the Methodist Student Movement to deal with these questions, along with new work with the graduate student, the commuting student, and the married student.

We ask your prayers that, as the Holy Spirit leads, the Methodist Student Movement shall not fail its Lord, His church, nor its mission.

Methodist Student Information Card of the Woman's Society of Christian Service should be sent _now_ to the campus.

Student directors need this information _before_ the student arrives in college. They appreciate your help.

Order cards from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

Order _Handbook of Secretary of Student Work_ from above address at 35 cents a copy.

CHILDREN'S WORK

DEAR SECRETARIES:

You will be pleased to learn that the *Handbook for Secretaries of Children's Work,* and the leaflet, *Children's Missionary Giving,* are now available, and may be ordered from Literature Headquarters. The Handbook sells for 35 cents and the leaflet is free.

This is the first time a Handbook has been available for Secretaries of Children's Work and it comes in answer to your many requests for such a booklet. Some of the material included in its pages will be new to you, but it is hoped that the compiled information will be valuable as you continue your service to children, and as you try to interpret your place in the Woman's Society and your relationship to the total program of Christian education of children in the church school, including missionary education.

The leaflet, *Children's Missionary Giving,* will help you to interpret children's giving. Distribute copies of this leaflet to members of your Woman's Society, and to other teachers and church-school workers. Be sure your minister and your church-school treasurer have copies of this leaflet. If there is not a clear understanding of the channeling of the Children's Service Fund, and the use of the Remittance Blank, call special attention to this section in the leaflet.

May you have a happy, busy summer.

Sincerely yours,
Mona E. Kewish

Travel note: Miss Kewish will be among the more than 100 Methodists attending the fourteenth World Convention on Christian Education in Tokyo, Japan, August 6-13. The convention will coincide with the celebration of the 100th anniversary of the beginning of Protestant Christian teaching and preaching in Japan.

ECHOES FROM THE FIFTH ASSEMBLY

A number of Secretaries of Children's Work had the privilege of attending the Fifth Assembly in St. Louis, Missouri. There were many high moments of inspiration and times when the individual woman was confronted with the personal challenge of Christ's message for today—what does it mean in terms of individual witness and mission?

The women who attended the Fifth Assembly were not there as Secretaries of Children's Work, or as representatives of any particular phase in the Woman's Society. They were there to share in the unified spirit of fellowship, the moments of worship, study, and discussion. Here they could look at some of the world's problems under the guidance and leadership of experienced missionaries and other well known leaders. But as the story of missions unfolded, women became aware of their own particular responsibility in their Woman's Society and their local church. How could they help to take Christ's message into their community, into their world.

Secretaries of Children's Work were made keenly aware of their tasks as they entered into discussions on family problems, recruitment, and reaching the unreached. The need for establishing a firm base of missionary education, beginning with children, was discussed in some groups, and Secretaries of Children's Work came away feeling a deeper sense of dedication to their task.

For each woman who attended the Fifth Assembly, the high points were different, each response to the challenge was different, but to all there will be a lasting memory of the occasion.

CALENDAR OF ACTIVITIES FOR JULY-AUGUST

Attend the Conference School of Missions. (Only a limited number of schools include Secretaries of Children's Work this summer.)

Attend leadership schools, laboratory schools or observation schools, or other conferences for children's workers whenever possible.

Order these materials from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

LITERATURE and PUBLICATIONS

DIVIDENDS

THE APRIL drive for new combination subscriptions to THE METHODIST WOMAN and WORLD OUTLOOK became the real concern of conference, district, and local Secretaries of Literature and Publications.

Copies of many excellent letters sent by conference Secretaries of Literature and Publications have been received. Among them is the following from Mrs. Ernest Andersen of the Northwest Indiana Conference. We present it with the hope that parts, at least, may prove helpful to secretaries in future April efforts.

Dear Secretary of Literature and Publications:

There just isn't a more profitable investment for a Methodist woman than a combination subscription to THE METHODIST WOMAN and WORLD OUTLOOK. With these magazines you receive valuable monthly dividends.

Dividend A: A friendly acquaintance with many people from all the world—missionaries, deaconesses, ministers, lay members serving in official capacities or working individually.

Dividend B: A knowledge of Christian work as it is carried on around the world by the members of your faith, both in Christian countries and on the fringes of religious awakening and expansion.

Dividend C: A sense of standing hand in hand with those people who are working to share the love of Christ with all the world, realizing that your gifts and prayers help them.

Dividend D: The satisfaction of knowing that, in this competitive world of atom bombs, jet planes, and moon satellites, there are many who care for the individual welfare of the world's people, sharing, teaching, and helping in Christ's name.

Dividend E: An inspirational boost for your spiritual life.

Dividend F: Technical assistance for your local Woman's Society of Christian Service and its officers.

Because we are anxious to make a good record in the April new subscription drive, the Northwest Indiana Conference is offering prizes to the top organization in each district. When you send in your report on your local subscription drive, please note the number of members in your Society so that scores may be figured on a percentage basis for each individual Society. The awards will be given at Battle Ground School of Missions this July.

Do not forget to mail your report of the April drive to your district Secretary of Literature and Publications before May 10.

Sincerely yours,
(Mrs. Ernest) Ruth J. Andersen
Conference Secretary of
Literature and Publications

Five New Combination Subscriptions

Washington Square Church, New York City—

First to report five new combination subscriptions in April subscription drive!

We are happy indeed to list this achievement of the above mentioned church and to congratulate this Woman's Society of Christian Service and the busy local Secretary of Literature and Publications, Miss Lucile Colony, an executive secretary of the Department of Work in Foreign Fields of the Woman's Division with administrative responsibility for the work of the Woman's Division in India, Pakistan, and Nepal.

Four other Societies have reported five new combination subscriptions in the following order:

St. John's Methodist Church, Memphis, Tennessee; Secretary of Literature and Publications, Mrs. Hal A. Hubbard.

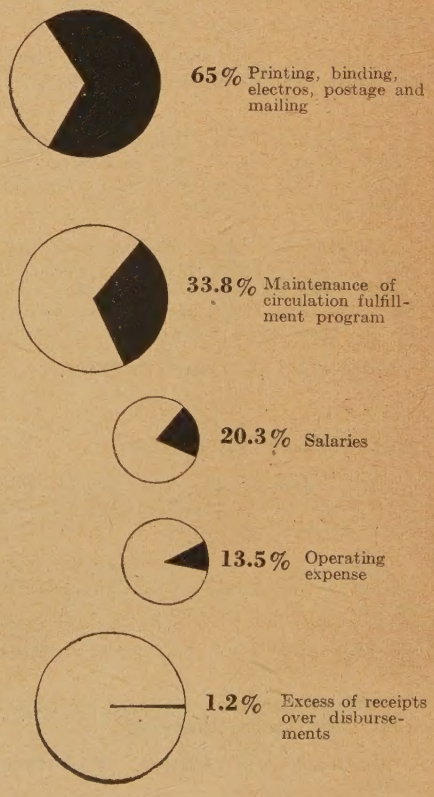
North Glendale Methodist Church, Glendale, California; Secretary of Literature and Publications, Mrs. Frank W. Day.

Christ Methodist Church, Memphis, Tennessee; Secretary of Literature and Publications, Mrs. Russell E. Reeves.

Kingswood-of-Brookside Methodist Church, Brookside, Newark, Delaware; Secretary of Literature and Publications, Mrs. Walter Hewes.

Our sincere congratulations and appreciation to each of these churches and their secretaries and the assurance that each subscriber will be richly blessed in receiving and reading these wonderful magazines.

How Income From Subscriptions to THE METHODIST WOMAN Is Spent


65% Printing, binding, electros, postage and mailing
33.8% Maintenance of circulation fulfillment program
20.3% Salaries
13.5% Operating expense
1.2% Excess of receipts over disbursements

DEPARTURE FROM FIELD:

Africa: Congo Belge—Miss Lorine Guess, c/o Mrs. D. E. Humphreys, 5672 Tomberg St., Dayton 24, Ohio.

Central Congo—Miss Kathryn Eye, R.N., Bridgewater, Virginia.

North Africa—Miss Marjorie Lochhead, c/o Mrs. T. R. Springbett, 30 E. Barnton Ave., Edinburgh 4, Scotland; Miss Helene Manz, R.N., Hartford Seminary Foundation, Hartford, Connecticut.

Angola—Miss Doris M. Bennett, 907 E. Ramsey, Ft. Worth 4, Texas (Term completed); Miss Marcia J. Hinds, Route 1, Amherst, Texas (Term completed).

India—Miss Lora Battin, R.N., c/o Miss Pauline Kinsinger, 6200 2nd St., N.W., Washington 11, D. C.; Miss Ruth Daniels, 207 Utah St., Hiawatha, Kansas; Miss Frances Hindley, R.N.; Miss Marietta Mansfield, c/o Miss Lucile Colony, 150 Fifth Ave., New York 11, N. Y.; Miss Hildegarde Grams, c/o L. E. Scholz, Paulinenstrasse 30, Berlin Lichterfelde, West Germany; Miss Edna May Hutchens, c/o Miss Lucile Colony, 150 Fifth Ave., New York 11, N. Y.; Mrs. ArDelia M. Robinson, c/o Miss Lucile Colony, 150 Fifth Ave., New York 11, N. Y.

Korea—Mrs. Euline S. Weems, c/o Mrs. H. A. Coffin, 137 South Park St., Asheboro, North Carolina; Dr. Barbara Moss, Box 175, Northville, New York.

Latin America: Brazil—Miss Verda Farrar, Advance Missouri.

Peru—Miss Martha Venderberg, 7635 S. Carpenter, Chicago 20, Ill.

Southeast Asia: Burma—Miss Orvia Proctor, 150 Fifth Ave., New York 11, N. Y.

Malaya—Miss Margaret Seeck, 1322 South 48th St., Lincoln, Nebraska; Miss Alma Eriksen, c/o 150 Fifth Ave., New York 11, N. Y.

Philippines—Miss Elston Rowland, R.N., c/o 150 Fifth Ave., New York 11, N. Y.; Miss Elizabeth Johannaber, c/o Mr. and Mrs. William J. Johannaber, P. O. Box 407, Collinsville, Illinois.

Pakistan—Miss Earline Hart.

DEPARTURE TO FIELD:

Miss Ann-Marie Nordby, R.N. (Norway), to Lisbon, Portugal, for one year of language study.

India—Miss G. Lilly Swords, Miss Laura V. Williams; Miss Marjorie N. Dimmitt.

Latin America: Uruguay—Miss Mary F. Johnson.

Mexico—Miss Pauline Willingham, Miss Carrie Radcliffe.

Southeast Asia: Malaya—Miss Ellen Suffern.

In Memoriam

Miss Edna Harvey, who graduated from the former Grand Rapids Deaconess Training School, Grand Rapids, Michigan, in 1907, was born in Fulton, Michigan. She served twenty-eight of her twenty-nine years in active work in the Newark Conference as parish deaconess in the Halsey Street and DeGroat Churches, Newark, New Jersey, retiring in 1935. Miss Harvey resided at Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, where she died February 18, 1958.

Miss Judith Ericson, retired missionary to India, died May 9, 1958, at the Methodist Bethany Hospital, Chicago, Illinois. Born January 24, 1875, she was educated at the Chicago Training School and at Garrett Biblical Seminary.

Miss Ericson went to India in 1906 under the Woman's Foreign Missionary Society. During her thirty-nine years of service in India she served in Raichun and in Belgaum of South India. Her work was both educational and evangelistic.

Even though Miss Ericson retired in 1945, she had continued her interest in the work of India through gifts and encouragement to those actively working in the missionary cause.

Miss Olive M. Morgan, a native of East Boston, Massachusetts, was graduated from the former New England Deaconess Training School, Boston, Massachusetts, in 1914. She did parish work in Dorchester, Massachusetts; Manchester, New Hampshire; and New York City until 1928 when she was appointed superintendent of the Elizabeth A. Bradley Children's Home, Oakmont, Pennsylvania.

Miss Morgan entered Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, after her retirement in 1948, where she died May 19, 1958.

Miss Lillian B. Ellis, head resident of Metcalfe Community House, Dunbar, Pennsylvania, died in her sleep May 20, 1958. Miss Ellis suffered a heart attack during the past year but carried on the work from that time until her death. She had planned to retire September 1, 1958.

Miss Ellis was graduated in 1914 from the former Lucy Webb Hayes National Training School, Washington, D. C. During her forty-four years of service she did parish work in churches in the Newark, Detroit, Erie, and Baltimore Conferences. From 1939 to 1943, Miss Ellis directed the work at Scott's Run Settlement, Osage, West Virginia, and from 1944 to 1951, when she was appointed to Metcalfe Community House, she served as director of the Tacoma Community House, Tacoma, Washington.

Mrs. J. W. Golden, secretary of Missionary Service in Foreign Fields of the Central Jurisdiction, died at her home in Memphis, Tennessee, on May 7. Born in Langston, Oklahoma, she graduated from George R. Smith College, Sedalia, Missouri, and Langston University. Mrs. Golden was active in all phases of local church work. She had served also as Jurisdiction Secretary of Spiritual Life for four years and eight years as Secretary of Missionary Personnel.

Miss Emily E. Walther, a native of Sheboygan, Wisconsin, spent twenty-nine of her thirty active years in deaconess work in the state of Montana. She was graduated from the Chicago Deaconess Training School in 1909 and served on the staffs of the Deaconess School at Helena, and the Deaconess Hospitals in Great Falls and Bozeman, Montana, and the Black Hills Methodist Hospital in Rapid City, South Dakota.

Miss Walther was born September 25, 1872. She died at Thoburn Terrace, Alhambra, California, June 19.

Annuity

An Annuity Gift to the Woman's Division of Christian Service assures

—a safe, steady, and regular income with relief from worry of investment problems and the uncertainty of payments to be received.

—a continuing share in the program of the Woman's Division in bringing hope and life to people all over the world.

—a deep satisfaction in your own life because you are helping to extend God's Kingdom.

Send for the folder *Annuity Dollars Make a Difference.*

Mail this coupon today.

Treasurer, Woman's Division of Christian Service, Room 626
(Dept. 758 MW) 150 Fifth Avenue, New York 11, N. Y.

Please send me your free leaflet *Annuity Dollars Make a Difference.*

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Date and year of birth_____

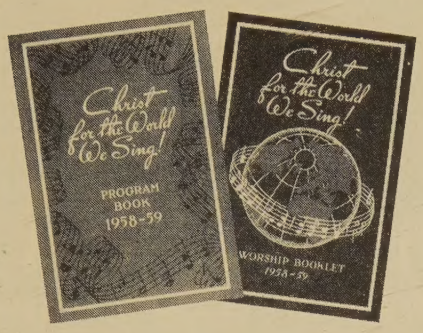
PROGRAM MATERIAL

September, 1958, through August, 1959

For Woman's Societies and Wesleyan Service Guilds

"Christ for the World We Sing"

The *Program Book* contains two expositions of the same program, a simplified plan for small Societies and the regular material. Each Society and Guild should have one *Program Book* for each member of the Program Committee. Each Society and Guild member should have a *Worship Booklet* for personal use.



Program Book and Worship Booklet. Packet. 75 cents.

Program Book. 60 cents each; 3 for $1.50.

Worship Booklet. 20 cents each; 10 for $1.50.

My Date Book. Calendar for local Societies. 5 cents.

Spanish Program Book. *Program Book* and *Worship Booklet* in one volume. 60 cents.

Resources for September Program

Source Book. Background material used in discussion groups at the Assembly. For use in study groups and programs as we continue to consider the emphases of "Christ's Message for Today." 35 cents.

Map, The World Mission of The Methodist Church. For use in worship center. 67½ by 46½ inches. $1.00.

Worship Service, "Jesus Christ's Message for Today." Service used by local Societies on the opening day of the Assembly. 3 cents; 12 for 25 cents.

FOR YOUTH

Concerns Unlimited. Twelve programs and worship services for a World Friendship Group of Girls in the Methodist Youth Fellowship. These programs are related to the two study themes and provide enrichment material for study classes, circle meetings, and for personal reading. 75 cents.

Off the Press

Study and Action, 1958-59. Leaflet designed for study classes with suggested action from study. Free for postage.

WEEK OF PRAYER AND SELF-DENIAL

October 25-31, 1958

Poster. A most attractive poster in bright colors, bearing the theme, "Publish Glad Tidings." Blank space on poster to fill in time and place of the Quiet Day and Program Meeting. To be used for display in announcing the Week of Prayer and Self-Denial. Size, 18½ by 13 inches. 10 cents.

Offering Envelope. Free.

Leader's Handbook. Contains directions for planning and conducting the Program Meeting and Quiet Day for the Week of Prayer and Self-Denial. It lists all materials and contains the talks describing the projects to which the Week of Prayer gifts are to be directed. 15 cents.

Worship Service for Program Meeting. "To Tell All the World that God Is Light." This worship service is to be used at the Program Meeting of the Week of Prayer and Self-Denial observance. Copies should be ordered for each person attending the service. 5 cents; 10 for 35 cents.

Prayer Card. This prayer card should be used daily during the Week of Prayer and Self-Denial by all members of all Woman's Societies of Christian Service, shut-ins, and including all Methodist women. The prayer card contains a brief summary statement of each of the projects to which gifts will go, with a short prayer for the work and workers. 3 cents; 50 for $1.25.

The Quiet Day—"All Thou Art Is Mine." The Quiet Day service is to be used by Woman's Societies and Guilds during the Week of Prayer and Self-Denial. It may be used any time throughout the year. 15 cents; 10 for $1.25.

NOTE: Conference secretaries of Literature and Publications will send each Society and Wesleyan Service Guild in the local church a free packet containing one of each of the above. These packets were sent to the conference secretaries about June 15. *Free packets cannot be obtained from Literature Headquarters.* **Please order additional Week of Prayer literature early; we cannot insure delivery on orders received after October 10, 1958. Make out your order carefully. Material sent as ordered cannot be returned for credit.**

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR CATALOG

Orders for the above may be sent to your nearest address—

***Literature Headquarters:* 7820 Reading Road, Cincinnati 37, Ohio**

Distributing Offices: **150 Fifth Avenue, New York 11, N. Y.—83 McAllister Street, San Francisco 2, California**

The retail stores of The Methodist Publishing House, with the exception of New York and San Francisco, also sell the literature of the Woman's Division of Christian Service.

FIFTH ASSEMBLY

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

KIEL AUDITORIUM • ST. LOUIS, MISSOURI

MAY 6-9 • 1958

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